GAZETTEER

OF

THE BÍKÁNÍR STATE.

BY

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CONTENTS.

		Pages.
PART	I.—History	1—79
"	II.—Statistical Account	81—108
"	III.—The Darbar, Aristocracy and Official Classes	109—119
"	IV.—Districts, Towns and Villages	121—137

APPENDIX	I.—Notes on Bíkánír Customs and Trade, compiled from Captain Burton's Report for 1872-73	141—144
"	II.—Notes on peculiar Taxes based on Captain Burton's Reports	145—146
"	III.—Treaties	147—149
"	IV.—Extracts from Mr. Blochmann's Translation of the Ain Akbarí and the Fifth Volume of Elliot's Musalman Historians	151—153
"	V.—Genealogical Tree	155

PART I.

SLEY (W. AND G.).—Descriptive Catalogue of Japan Enamels and other works of Oriental Art, exhibited at the Soirée given by Mr. Bickersteth, President of the Liverpool Medical Institution, to the Members of the British Association.—*Roy. 8vo : Liverpool, 1870.*

BANDURIUS (ANSELMUS).—Imperium Orientale sive antiquitates Constantinopolitanæ in *quatuor* partes distributæ, 2 vols. Plates of Coins and Monuments, and Frontispiece.—*Folio : Venetia, 1729.*

BAVIEUR (ERNST VON).—Japan's Seidenzucht, Seidenhandel und Seiden Industrie. With a map, and 7 plates.—*Roy. 8vo : Zurich, 1874.*

BAZIN (ANTOINE).—Chine Moderne ; ou Description Historique, Géographique et Littéraire de ce Vaste Empire, d'après des Documents Chinois.... Seconde Partie, Arts, Littérature, Mœurs, Agriculture, Histoire Naturelle, Industrie, &c., par M. Bazin (*L'Univers* Pittoresque. IIIe Section. Asie, vol. X.). With plates.—*8vo : Paris, 1853.*

BERTIN (M.).—China : its Costume, Arts, Manufactures, &c. Edited principally from the originals in the Cabinet of the late M. Bertin, with Observations, Explanatory, Historical, and Literary, by M. Breton. Translated from the French. Embellished with Plates. 4 vols. in 2.—*8vo : London, 1812.*

BIRCH (SAMUEL).—History of Ancient Pottery, by Samuel Birch,

nd to á, n- troops seven

and when a political officer was in 1868 stationed in Bíkánír, an effort was made to obtain fuller details regarding this important section of the great tribe, the head of which was, after the Amer (Jaipur) Chief, and his son, the Hindú of highest rank at the Court of Akbar.

A "Kíyánt," or history of Bíkánír, had been recently compiled by Díyálji, one of the principal Chárans, or bards of the state, but it was many months before a copy of it could be procured. It proved to be a manuscript of formidable bulk, and comprised the history of the Ráthor tribe from its origin, but as the copying had to be completed quickly, only that part was transcribed which related to Bíkánír, and which began with the career of Bíká.

The language of the work was the dialect of Bíkánír, including some Urdú words, and though written in prose, it was garnished with long extracts from old poems in verification of the facts narrated, with which they are usually contemporaneous or nearly so. Single couplets (doha), too, are often quoted in attestation of a date or an event. Díyálji's work is generally too long, tautological and involved, to be translated at length; but anecdotes are often well told, and terse colloquialisms often met with. The extracts in verse I have read very little of, because I found many of the words in them could only be interpreted by a Bíkánírí, and I had only a Shekháwátí tutor, but the whole of the prose which forms the bulk of the work I have read and translated. Shorter works fell into my hands regarding Bíká and the Cháraní woman, Karníjí, an incarnation of Mahadeví, who is believed even by the most travelled and intelligent men of the present day in Bíkánír to have bestowed the territory on her protégé Bíká.

The reign of Rájá Anúp Singh, perhaps the golden time of Bíkánír valour and fame, was the subject of another little book, which fell into my hands, and no doubt many such might be obtained. I have, however, in the following pages given in an abbreviated form the version of Díyálji, the official bard, only adding a few comments where they seemed necessary.

The limits within which these poems—for, as I have stated above, the Kíyánt is based on old poems—can be looked upon as affording data for history, are explained by Colonel Tod. They touch on little besides war, marriage, and religious observances, and where the military character of favourite warriors are concerned, they are full of extravagances: suppressions are frequent, and liberality to Chárans is no doubt exaggerated for the sake of the precedent. But they often expose ingratitude and crime boldly, they are not inaccurate as regards the general narrative, though the order of events is often wrong, and, like all *national* ballads, while deriving their own character from the spirit of the

people, they re-act on the latter, and are a better guide to their feelings and interests than more matter-of-fact histories would be. The story of Bíkánír, as told by Díyálji, is believed by Bíkánírís, and it may be more advantageous to those who have social intercourse with Rájputs, and more practically useful to them in giving an insight into Rájput character to have some acquaintance with the history of the land as believed in by the people themselves, tedious though it may be, than to possess a critical knowledge of it derived from many collated manuscripts. I have greatly abbreviated the narrative as given in the Kíyánt, but the fear of tediousness has not deterred me from inserting anything which, I thought, might be useful in any way. I believe vernacular prose histories of states, intended to be complete and based to a great extent on old records and poems, as well as on tradition, are rare. Indeed, I have known a Cháran poet distinctly decline to write prose as being *infra dig.*

Bíkánír has a reputation in Rájputáná for its collection of books, and from the time of Bíká there has been a succession of local poets whose works have been to a great extent preserved.

In Sambat 1753 (A. D. 1696) one Jasrúp Mundra of Bíkánír made a collection of them, and his compilation, a ponderous volume, is in the Bíkánír palace library. In the time of Ajit Singh of Jodhpur, one Nainsukh Munot of that state composed a Kíyánt or history of the Ráthors, which is also in the Bíkánír palace. I have, since the Gazetteer was printed, ascertained that these two books furnished the basis of Díyáljís Kíyánt. He quotes nearly fifty poems up to the death of Anúp Singh, of which the authors of more than thirty are specified, and are for the most part known persons:—

POEMS QUOTED IN DÍYÁLJÍ'S "KÍYÁNT."	AUTHOR
Bíká's time	
Death of Kándhal, (see page 8 of Gazetteer) ...	Not known.
Release from Ajmír of Bar Singh, (page 9) ...	Chándan Kiriya (Cháran caste).
Lúnkaran.	
Lúnkaran's marriage at Chitor, (page 10) ...	Sanwal of Deshnúk, grandson of Karníjí (Cháran).
Defeat of Jaisalmír Ráwal, (page 11) ...	Lálá (Cháran).
The verse on Karmsí, (page 11)	Ása (this verse is well known throughout Rájputáná)—(Cháran).
Jetsí.	
Shekho and Gangajís's campaign, (page 13) ...	Chánga Mahru, son of Lálá
Karníjí's end, (page 14)	Not known.
War with Kámrán, (page 14)	Ditto.
Death of Jetsí and loss of Bíkánír, (page 15) .	Sújá, son of Nágráj (Cháran).
Kalian Singh.	
Recovery of Bíkánír, (page 18)	Hamír, son of Sújá.
Verses of encouragement to Malde of Jodhpur, (page 19)	Júntha Ásiya (Cháran).

POEMS QUOTED IN DÍYÁLJÍ'S "KÍYÁNT."

	AUTHOR.
Rái Singh.	
Services at Attock, (page 22)	Not known.
Gujarat War, 1st poem, (page 22)	Ditto.
Ditto, 2nd poem, (page 22)	Ditto.
Surtan of Sarohí, (page 23)	Dúda Ásiya, (Cháran).
Sarohí Campaign, (page 23)	Unknown.
Gifts to Chárans, (page 24)	Sanka Bharait (Cháran), who received Nágor in grant.
Rám Singh's campaign against Chandar Sen, (page 22)	Unknown.
Raí Singh at Jodhpur, (page 25)	Málo Sándho (Cháran).
Ditto ditto, (page 25)	Ratano Deoráj, Cháran).
The magnificient gift to Dúdá Cháran, (page 24) ...	Dursa Adaka (Cháran).
Death of Amar Singh, (page 26)	Padma Cháran.
Pirthwí Ráj and the Nauroza, (page 26) ...	Ráj bái, a Cháran's daughter.
Dalpat Singh.	
Háthí Singh Champáwat's attempt to rescue Dalpat Singh, (page 29)	Unknown.
Karan Singh.	
Púgal, (page 32)	Mahesh Dás Cháran.
Kesri Singh, and the battle with Sháh Sújah (page 32)	Lúnkaran.
The Rájás on the banks of the Attock, (page 32) ...	Thakursí Sindaich.
Song to Karníji, (page 34)	Rájá Karan Singh's own.
Anúp Singh's government of Bíkánír during life time of his father, who was absent in the Dakhan, (page 35)	Unknown.
Karan Singh at Aurangabad in Dakhan, (page 34) ...	Ditto.
Anúp Singh.	
Anúp Singh's contest with a Dakhani, (page 35) ...	Aidan Gádan.
Anúp Singh at the siege of Golconda, Bíjápur, &c., and the capture of Thanna Sáh, (page 35) ...	Unknown.
Anúp Singh makes Bíkánír a place of refuge to Hindúism, (page 37)	Bhopat Ásiya.
Expedition against Bhátís and Johiyas, (page 37) ...	Pekniya, (Dádhí).
Padam Singh's gift to Cháran at Udepur, (page 39)...	Harí Dás, son of Bana, Sindaich.
Anúp Singh at Aduní, (page 35)	Shankar Bhárait (Cháran).
Padam Singh and the Kotwal of Aurangabad, (page 38)	Bijo Sándhu.
Ditto ditto ...	Dwárká Dás, Dadwariya.
Ditto ditto ...	Unknown.
Padam Singh's delicate generosity to the Cháran, (page 39)	Unknown.
Last battle and death of Padam Singh (page 40) ...	Kombho Sándhú.
Ditto ditto ...	Unknown.
Ditto ditto ...	Ditto.
Ditto ditto ...	Gordhan Gádan.
Ditto ditto ...	Ditto.
Ditto ditto ...	Dwárká Dás.

It is not worth while mentioning the bards subsequent to Anúp Singh.

The palace library in Bíkánír contains some thousands of works, Sanscrit and other. Besides those mentioned there are several that would be valuable in compiling a full history of

Rájputáná, such as the whole of Chand's long poem called the Pirthiráj rása; an original work on Ráo Jodhá, founder of Jodhpur, by Pasaich Gádan, who seems to have been the father of modern Ráthor poetry; an original work on Ráo Jetsí, by Sújá; a contemporary history of Rájá Anúp Singh, called the Anúp Singhjí, ka rúpak, by Hingol Dás Sándhú; and a similar work on Rájá Súján Singh, by one Jogi Dás Mahta. But it is probable that quite as valuable poems would be obtained from Chárans resident in out-of-the-way villages which they received in grant for writing them (see page 123).

BÍKÁ.

Bíká was the sixth and Bídá the twelfth son of Jodhá, Ráo of Márw and founder of Jodhpur. They were both sons the same mother, Naurangde, of the Sánkhlá cla

Birth of Bíká

Bíká, the elder, was born Sáwan, Sambat 1495 (A. D. 1439), and nothing related of him until he entered on the enterprise which was to give per manence to his name and family, and which is said to have originated in remark casually made in darbár by Ráo Jodhá.

Conquest of territory determined on.

Bíká on the occasion in question had come late and taken his seat beside his uncle Kándhal, with whom he carried on a conversation in a whisper. The Ráo jestingly remarked that they must be scheming a conquest of new territory, an idea which was no doubt constantly suggested to him by the necessity of providing for his large family. Kándhal at once treated the observation as a challenge, and standing up announced that now he felt pledged to win new lands. It so happened that one Nápo, a Sánkhlá Rájput, on his way to Jánglú in the present Bíkánír territory, was then present. He pointed out that the country to the north where he lived had been abandoned by the Sánkhlás, weakened by losses in war (*vide* Tod, Vol. I, page 630), and suggested its occupation by the Ráthors. Ráo Jodhá approved of the suggestion, urged Bíká to act on it, and desired Kándhal to support his nephew. The enterprise seemed a promising one, and others asked and received permission to join it; and Bíká, Asoj Sud 10, Sambat 1522 (A. D. 1465), left Jodhpur with a considerable following, consisting of 100 horse and 500 foot, together with his uncles Kándhal, Rúpo, Mándan, Mandalo, and Náthú, his brothers Jogáyat and Bídá, Nápo,* the Sánkhlá, Parihár Bela, the master of the horse (Sáhní), and the following writers (mútasaddís) Lála Lakhansí, the Bed, Chauth Mal, the Kotárí, Bár Singh, the Bachháwat, Parohit Bikrámsí, and Sáhúkár Salojí, the Ráthí.

Bíká and his uncle, Kándhal, set out on the enterprise, accompanied by others who founded families in Bíkánír and became hereditary servants.

Bíká was thus provided with a civil and military staff sufficient for the control and government of a tract of country. It will not be out of place to mention here that a prestige, and in some cases indestructible rights, attach in the present day to the descendants of Bíká's officials. I do not allude to the Ráthors only; for, although the Kandhalots, Bídáwats, &c., will e prominently brought to notice in the following pages, the children of the ráhman, the Parihár, and the Baniás, have been scarcely less conspicuous Bíkánír story.

In the unattractive region Bíká was about to occupy, it appears that the untry where the city of Bíkánír is now situated was abandoned, and could

* Nápo's family was extinguished, as will be hereafter told; and the Bachháwats, too, perished e time of Raja Sur Singh. But the children of Bela, some 250 in number, still hold the place among the Bíkánír horse, and enjoy regular pay when other less favored servants are ing. Eighty mercantile and ten official families claim Lála, the Bed, as their ancestor; four e houses (one highly respectable) spring from Chauth Mal, the Kotari, 200 are descende arohit; while Salojı, the Ráthí, whose tribe have the title of Mahta, is) houses, of which some twenty are considered official.

be taken possession of by the Ráthors without dispute. This, however, was but a small tract. To its north and west the Bhátís ruled, and to the east, north-east, and south-east, were the settlements of independent Játs; beyond the Játs round Bhatner were Bhátís, Cháyals and Johyás, chiefly, if not entirely, Muhammadans. Hissár was occupied by the Dehli Emperor's Súbadár. The Káim Khánís held what is now Shekháwátí. The Bídáwat country was in the possession of the Mohil Rájputs, and the tract in the east where Rení is situated was occupied by Cháyal and Khinchí Rájputs. The present Bíkánír territory was, according to Cunningham, originally called Bágardesh, from one Bágrí Ráo, who probably founded Bágor, which, according to Tod, Bíká took from the Bhátís.

Bíká is favoured by the gods. Meets the Chárani Karníjí.

Bíká the first day of his march reached Mándaur, and going to the shrine of Gorejí devoted himself to his work. On rising the following morning he found Bhairújí's* amulet (múrat) amongst his amulets, although it was not there the night before. Nápo, the Sánkhlá, remarked, "Gorejí † goes with you, your 'ráj' will indeed be strong." Thus encouraged, Bíká set off, and on reaching Deshnúk, 16 miles south of the present city of Bíkánír, he paid his respects to a famous Cháran woman named Karníjí, who was known to be gifted with supernatural power. She said to him, "Your destiny is higher than your fathers, and many servants will touch your feet." In obedience to the direction of Karníjí, Bíká first settled at Chándásar, where he abode three years; he then came and dwelt six years at Deshnúk, where he frequently waited on Karníjí. After that he lived for three years at Koramdesar, near Gajnér, where, perceiving it was a suitable place, he set up the image of Gorejí on a tank embankment; the temple is a place of some note at the present day, and there are traces of Bíká's small fort. He afterwards dwelt ten years at Jánglu, which he converted from a depopulated into a flourishing district. His 100 horse had now grown into 400, composed of Rájpúts of various tribes. It was whilst he dwelt at Jánglú that Karníjí signified her wish that he should marry into a family of local consequence. That of Shekho, the Bhátí Ráo of Púgal in the desert to the north, was fixed upon; for Shekho had been styled "brother" and blessed by Karníjí, whom he came to pay his respects to on the fourteenth of each fortnight. On her signifying her desire to Shekho, he refused, and was even unmoved by her prophecy that thousands good as he should touch the feet of Bíká. Now Shekho was a great robber. One day he was returning with booty from the neighbourhood of Multán, when he was overtaken by 400 of the Multán garrison, who put his followers to flight and carried him captive to the Subadár of Multán, who confined him in a matchlock-defended fort. Shekho's lady went to beg Karníjí to help her "brother," promising that his daughter Rang Kaur should marry Bíká if the prayer were granted. Karníjí, however, insisted that arrangements for the marriage should be made at once, though she promised that Shekho should be back in time for it. Accordingly Goglí, Shekho's manager, was employed, and everything was prepared.

Bíká lives successively at Chándásar, Deshnúk, Koramdesar, Jánglu.

Bíká marries the daughter of the Púgal chief.

Bíká on the appointed day repaired to Púgal with his marriage party, and there, too, Karníjí presented herself. The marriage proceeded, and when they came to the circuit ceremony, and the presence of the bride's father was necessary, Karníjí flew off to Multán, brought Shekho and caused him to

* Mahádeo in his dark form.
† Mahádeo in his light form.

complete the marriage. It was thus that the first important marriage of a Bíkánír chief took place. Goglí, the manager, incurred the displeasure of his master for the part he had taken in the business, and was expelled from Púgal. He went to Karnījí for succour, and she caused Bíká to give him a village. This is the first recorded grant of land made in the Bíkánír State. The truth apparently is, that Bíká, anxious to ally himself with the most powerful family of the region, took advantage of the imprisonment of the Bhátí Chief to entrap or intimidate the wife into giving him her daughter in marriage.

Builds a fort in the Bhátí country.

Bíká now resolved to build a fort at Koramdesar, which was in the Bhátí country. Shekho objected, but did not actively oppose, and the fort was finished. The Bhátís then

" He has built a fort over

declined to fight his son-in-law, and referred them elsewhere for a leader. The Bhátís then applied to Kolkaran Kehrot, who took the field against Bíká with 2,000 men, although eighty years of age. He sent to Shekho to join him that they might " nip the evil in the bud." Shekho replied that he had a headache. Kolkaran retorted that the Ráthors would give him a very bad headache before they had done with him. Bíká on his part, alarmed by the coalition, took counsel with his uncle, brother, and Nápo, the Sánkhlá. The latter, who was a great observer of omens, re-assured him, saying that signs portended the duration for many generations of his ráj, and that he might confidently meet the Bhátís. Accordingly they met Kolkaran in battle. Three hundred Bhátís fell, and Kolkaran, who in spite of his age was "full of vigour," was amongst the slain. Notwithstanding the victory, the Bhátís remained so hostile that Bíká thought it wise to build a fort elsewhere, and he sent Nápo and others to search for a site.

Fights and defeats the Bhátís.

The explorers journeyed until they came to Rátí Ghátí, a rocky and raviny spot on the track between Nágor and Multán. There, in a " Khair " thicket, they beheld a sheep with two lambs, which several wolves were after. But the sheep fearlessly faced them whenever they approached to seize her young, and by her bold front kept them at a distance.

Resolves to build a new fort.

Nápo drove away the wolves and at once pronounced the spot auspicious. Word was sent to Bíká, who came and laid the foundations of a fort. This, however, was not the present fort of Bíkánír; but the future site of the latter was also indicated about the same time as follows. Nápo and one Naro had again gone to observe omens. As they rose early in the morning, they noticed a man asleep close by with his head resting upon a tuft of " bharút " grass which served him as a pillow. Round the tuft was coiled a poisonous snake, which the man who had lain down in the darkness had not noticed. Nápo directed that the reptile should not be molested, but carefully watched. When it moved away they followed it, and it led them to the ground already pointed out by the incident of the wolves and sheep. Nápo then foretold the erection of the present and larger fort on the spot where the snake had first been seen. The fort of Bíká was founded in Sambat 1542; and in 1545 the building of the city was begun, to which fact an old couplet testifies, which may be thus rendered—

Omens determine site.

City of Bíkánír founded, Sambat 1545.

" Baisákh, the month, the day the second, fifteen four five the year.
And the sixth day of the week, when Bíka founded Bíkánír.

Dealings with Ját clans.

Bíká was now brought into contact with the Játs, of whom there were the following clans:—

List of Ját Clans.

No.	Names of Clans.	No. of their villages.	Principal villages.	Names of their Chiefs.
1	Godárás ...	360	Ladhri & Shekhsar...	Pándú.
2	Sárans ...	360	Bhándang ...	Púlo.
3	Kaswas ...	360	Sídmúkh ...	Kaur Pal.
4	Beníwals ...	...	Ráisalána ...	Ráisal.
5	Puniahs ...	360	Bara Lundi ...	Káná.
6	Síhagas ...	140	Súin ...	Chokho.
7	Sodúans ...	84	Dhansí ...	Amrá.

Godárá Játs still place "tíká" on a new occupant of the Bíkánír "Gadí."

The Godárás voluntarily acknowledged the sovereignty of Bíká, and the heads of their clan still place the tíká on the forehead of every new occupant of the "gadí" of Bíká. The circumstances which led to this voluntary submission is not noticed by the author of the "Kiyánt," which is my chief source of information. But, although he ignores the fact that the Godárás are not Bíkánír subjects by right of conquest, it is admitted in Bíkánír, and the reasons of their acceptance of Bíká as their sovereign lord are mentioned by Tod. Their object was protection from Johyás and Bhátís * and immunity from the plundering incursions of the Ráthors. An incident which showed the Godárás the advantage of possessing so powerful a protector, also illustrates the social life of the simple Játs of the desert at this period, and I will relate it as much as possible in the words of the Kiyánt.

Anecdote illustrating Ját life.

Pándú, the Chief or Chaudhrí of the Godárás, had a great reputation for liberality. One day a "Dádhí"† of the Godárás came begging to Púlo, the Chaudhrí of the Sárans. Púlo gave her what he could afford, and afterwards drank wine and went to sleep in his house. Meanwhile his wife Malíkí, a daughter of Ráisál, head of the Beníwáls, heard of the circumstance, and apparently thinking that the Dádhí had not been treated bountifully enough, went and begged her husband to exhibit such bounty to the beggar that it should eclipse that of Pándú and excite the wonder of the Godárás, amongst whom was the "Dádhí's home." Púlo, angry at being disturbed, and full of liquor, exclaimed, "Widow, be off to Pándú if you like," and he struck his wife several times. She, enraged at the outrage, exclaimed that henceforth his bed should be to her as her brother's, and she took an oath not to speak to her husband again. She then shut herself up in the house and obstinately held to her vow. This continued for six months, and the quarrel between the Chaudhrí and Chaudhran became known throughout the clan. After that period the brotherhood assembled, in order to effect a reconciliation between their chief and his lady. They first killed goats, sent for liquor, stretched the festive (pántia) cloth and enjoyed a feast. They then sent a messenger to

* For information regarding Bhátís and Johyás, see "Bhatner."

† A caste of mendicants and singers more localised than "Natts." A portion of the village expenses in the country west of the Jumna is still incurred in remunerating them for their entertainments.

fetch the Chaudhran, in order that the domestic quarrel might be publicly adjusted. But her door was closed, and she answered not the summons, so that the messenger returned without her. Whereupon the Játs directed him to force the door, to take her by the hand and bring her. The door was accordingly forced, but the messenger found the lady fled, and only a sleeping slave-girl was in the room. When questioned, the slave-girl said, "Do not blame me, Pándú, the Godárá, has taken her away." The fact was, that a month after the quarrel Malíkí had sent word to Pándú that on his account she had been beaten, and if he would have her, she would come to him. Pándú, who was an old man of seventy, called his son Nakodar, and saying that as he himself was too old for such adventures, Nakodar must go and fetch the lady who had appealed to him. So Nakodar set off with 150 camels, and lay in concealment half a kos from Bhadrang, the Sáran's chief village. A scout was sent at night to Malíkí, who, leaving her slave-girl to make known where she was gone, joined Nakodar's party. Nakodar received her with respect, addressed her as "sweet mother," and requested her to take the front seat on his camel, and she

Pándú, notwit

Nakodar's mother

a well and establisl

The assemble

fled, followed her track, but finding that she had really gone to Pándú they returned, as Pándú was under the protection of Bíká and beyond their vengeance.

Púlo then sent word to the chief Játs of the disgrace he had sustained, but they all agreed that without foreign aid they could not punish the Godárás, supported as they were by Bíká. They therefore promised a sum of money to Narsingh, the Játú Rájpút of Siwání, on the present Hissár and Bíkánír border, if he would give them help. Púlo was joined by all the principal Játs, Ráisál the Beníwal, his fugitive wife's father, Kanwar Pál the Kaswa, her maternal grandfather, Amrá and Chokhá, the chiefs of the Soduans and Síhágás, respectively, and the head of the Puniahs. Watching their opportunity, Narsingh attacked and burnt the Godárá village of Ladhriá, where Pándú and his son were. But they escaped, and flying to Bíká and Kándhal, who where then about to plunder Sídmúkh, cried, "Narsingh Játú kills your Játs and goes off untou

till midnight, when they halted

that Narsingh was asleep in thi

of Púlo and at enmity with him.

They came to Bíká and offered to betray the Játú to him, while he on his part promised to expel Púlo and place another Chaudhri in his place. Narsingh, however, was not to be

"Awake Narsingh; Bík

Bíká slays a chief of the Jatú Rájpúts.

wounded him in the shoulder. Bíká thereupon exclaimed, "Narsingh, you should strike thus," and cut him in two. The Játús and Játs then fled. Although the Játs did not submit immediately, they were not long in discovering that it was the only course open to them, for Bíká's horse under Kándhal, now increased to 900 talwárs, gave them no peace; so at last all their leaders came and touched Bíká's feet. The lands of the Khinchí Rájpúts, who held 140 villages situated

The Játs submit.

about the centre of *Bíkánír* present territory, likewise fell under the new power, together with some territories wrested from Belochís and Káim Khánís in the direction of Sindh and Shekháwátí respectively, and Karnáwátí was taken from the Patháns and others of Hissár. The Mohil country had been subjected by Bídá, Bíká's own younger brother, and the history of the conquest deserves some notice.

Likewise the Khinchi Rájpúts.

Further extension of territory.

Conquest of the Mohil country.

The Mohil country lay along part of the present Jaípur boundary, includedLádno to the south of Sújángarh, and is said to have consisted of 1,400 villages. Of these, the principal were Dronpur and Chápar, which at one time gave their names to the tract. Chápar is situated on a salt lake, a few miles north of Sújángarh, and Dronpur was under a hill, the "Kálá Dungar," within ten miles and to the west of Sújángarh. Legends tell that to this hill, Droná, the famous Bráhman tutor of the Pándús, retired, built a city and ruled the adjacent territory. Subsequently, the district came into the possession of the Dáhúliya Panwar Rájpúts, who, it is said, ruled it for 1,500 years. They were expelled by the Bágrí Rájpúts from Nágor, who remained 1,900 years. The Mohils under Ráná Sájan followed, and they, according to tradition, held sway for 619 years. Mohil, it is stated, was seventh in descent from the fire-born Chohán, but it does not appear how many generations lie between Mohil and the conqueror of Chápar Dronpur. So far is mythological. Probable history now begins. In the time of Jodhá, chief of Márwár, the head of the Mohils was Ajít, and to him Jodhá married one of his daughters. In spite of his alliance, however, Jodhá coveted the Mohil lands for one of his sons, and taking advantage of a visit of Ajít to Jodhpur, he resolved to slay him, although he was his guest and son-in-law. Ajít's mother-in-law, however, became aware of the plot and sent word to Ajít's "pásbán" (mistress) to warn Ajít that he must not stay a single "ghari" longer (half an hour). The "pásbán" informed Ajít's minister (pardhán), who reflected that Ajít was not the man to fly from danger; so that to induce him to leave Jodhpur at once, stratagem must be resorted to. Accordingly, Ajít was informed that news had just arrived of an attack on Chápar by Játs, and that succour was urgently needed to save the town. Then Ajít sounded his "nagára" (kettle-drum), and without further notice rode off. At village Ganero, not very far from Chápar, Ajít perceived that a force was following him, and on enquiry the whole story of the plot and counterplot was told; and he learnt that Jodhá, guessing that his treachery had been exposed, had followed him, to attempt by force what he had failed to effect by fraud. Ajít, displeased at being tricked into retreat, angrily pulled his mustache and prepared for the fight, which followed, and which was fierce. Losses on each side were heavy; but, Ajít being slain, the victory remained with Jodhá, who not strong enough to follow up his success returned to Jodhpur, and his daughter became "satí" on the funeral pile of her slain husband. (For another cause of the feud between the Ráthors and Mohils, *vide* Tod, vol. I, page 632.)

Legendary history of the Mohil country, the present Bidáwáti.

Attack on the Mohils by Ráo Jodhá.

The Mohils were weakened by internal divisions, and Jodhá soon gained another success over them, slaying their leader Ráná Bachráj, and then taking possession of Chápar. But Bachráj's son, Meghú, who is described as a "great Rájpút, excelling in power of command, generosity, and prowess," gave Jodhá no rest, and finally compelled him to abandon the country. Meghú retained his power

Jodhá takes the Mohil towns.

until his death, after which the Mohil country was split up into sixteen portions, and the Mohils were thus greatly weakened. Meghú's successor at Chápar was Ráná Barsál, whose half-brother Narbad was grandson, on the mother's side, of Bíká's uncle and co-adjutor Kándhal. Jodhá again attacked the Mohils, expelled Barsál and Narbad, and took possession of Dronpur and Chápar, where he established his son Jogáyat. But Jogáyat was weak in character and could not hold his own, and at last his very wife complained at Jodhpur that the hard-won lands were being lost to the Ráthors through her husband's want of good sense (lakkhan).

Bídá placed in charge of the Mohil country.

Jodhá thereupon sent Bídá, Bíká's own younger brother, to supersede Jogáyat, and he, as vigorous and judicious as Jogáyat was weak, soon brought the Mohils to subjection. He restored their lands to them under deeds of grant from himself, and connected himself by marriage with a wealthy Mohil, named Jabe, who was at feud with his brethren. With the lady Bídá got a dowry of 100 horse, 200 camels, and a lakh of rupees, and in return for these favours gratified his father-in-law by the slaughter of a number of the latter's relations. While Bídá was prospering in his new territory, Barsál and Narbad had gone to Dehli accompanied by Bágh Singh, a discontented son of Kándhal. They served the Emperor so well for several years that they obtained an imperial grant of Dronpur, which the Hissár Súbadár was desired to place them in possession of.

Bídá, driven out by the Mohil chiefs, aided by an imperial force under the Hissár Súbadár.

The force brought by Sárang Khán the Súbadár and the Mohils was too strong for Bídá to oppose; so he retired to Bíkánír. Bíká at once exerted himself to recover the lost lands, but he could obtain no help from his father Jodhá, whom Bídá had offended by refusing to give him Ládno near Sújángarh, and certain other Mohil villages coveted by the Ráo. However, Bíká got together 8,000 men with the assistance of his father- [illegible]

his horse in the jungle. Bágh Singh, stung by the reproaches of Bíká, was soon induced to give up the Mohils, and mutual pledges were exchanged. Bágh Singh then promised to induce the Mohils, whose horses were worn out, to fight on foot and on the left of their allies from Hissár, when Bíká would find it easy to dash his horse into the midst of them and so destroy them. The next day the opposing forces moved out to battle. Bíká's were in two divisions,—one under Kándhal, which charged the Hissár horse; the other, led by Bíká, rushed upon the dismounted Mohils.

Bídá re-established by the aid of his brother Bíká.

The result was, that Ráná Barsal and Narbad were killed, and Sárang Khán put to flight by Kándhal after a very hard fight. Bíká, after a few days' residence at Dronpur, restored all the lands to Bídá, which the latter thus held from his brother.

Kándhal continued the feud with Sárang Khan and ravaged Hissár from his camp, which was at the tank of Sáhibá near the Hissár country. Bágh Singh, now reconciled to his father, was absent [illegible] latter; but three of his sons were with Kándh[illegible] brought a large force, and Kándhal went forth [illegible] horse bounded forward, a girth broke, and he found it necessary to dismount and adjust his saddle. He called to his sons to keep the men fronting the foe till he could join them, but before he could again mount Sárang

Khán had charged and routed the whole force, so that Kándhal was left supported by but 15 men on foot. Though 73 years of age, the old Ráthor made a gallant fight. Twenty-one assailants fell round him, and he crossed blades with Sárang Khán himself, but numbers prevailed, and Ráwat Kándhal at length fell. The date of his death was Pauh budi 5, Sambat 1546. One satí ascended his funeral pile. On the news of his brave uncle's death reaching Bíká, he vowed that he would not eat bread until he had avenged Kándhal. He at once prepared to march against Sárang Khán, and aid was solicited from Ráo Jodhá, who assented; and he himself accompanying his force met that of Bíká's at Dronpur. Thence they marched against Hissár, and in a battle fought at village Káns, the Súbadár was killed. A son of Bíká's was also slain, and there were heavy losses on both sides; but Ráwat Kándhal was thus avenged within a few months of his death. On the return of the forces to Dronpur, Ráo Jodhá sent for his son Bíká and addressed him solemnly. He told him that he had been brave and fortunate, and had filled his father's heart with delight; he had won extensive territories, and his father now asked two things of him; first, that he should give up Ládno in the Mohil country to Jodhpur, and, second, that he should remain content with what he had won, and never seek to deprive his brothers in Jodhpur of any part of their patrimony. "Promise me this," added the old chief, and Bíká dutifully replied that he would never take Jodhpur from his brothers, and, notwithstanding that he could not admit that his father had any right to Ládno, he would freely give up that too. But he must beg that the cherished family heir-looms, the throne, the royal umbrella brought from Kanauj and other objects of veneration, be sent to him if he became the eldest member of the family. Jodhá promised that these should be sent.

Kándhal killed in battle with the Subadar of Hissar.

Bíká, aided by his father, avenges his uncle and kills the Súbadár.

Bíká resigns all future claim to Márwár, but stipulates that if he becomes head of the family, the heir-looms are to be given up to him.

In Sambat 1547, Ráo Jodhá died; his son and successor, Satal, did not long survive him, and then Sújojí sat on the "gadí." Bíká, as eldest living son of Jodhá, then sent his faithful master of the stables, Belá Parihár, for the promised heir-looms; but in spite of full explanations, Ráo Sújojí refused to part with them. Bíká thereupon collected his forces larger now than ever before. Bídá from Dronpur brought him 3,000 men; Ardak Mal, son of Kándhal, 1,000, from his estate of Sáhibá; Rájsí, another son, and Banírjí, a third, brought contingents from their estates at Rájásar and Cháchábád, respectively; uncle Mandlo brought a force from his village Saroundá; and the Bhátís of Púgal and the Johyás likewise contributed. Altogether the army assembled was about 30,000 men.

Death of Ráo Jodhá, Sambat 1547.

Bíká claims the heir-looms.

And not obtaining them invades Jodhpur.

Detail of his forces.

As usual, Bíká asked and received encouragement from Karníjí. Sújojí's force met Bíká's a kos from Jodhpur, but it was put to flight and driven through the city, which for six hours was given up to plunder. The fort was then invested, and was soon reduced to straits for want of water, and Sújojí's mother proposed a conference. To it went, on the part of Bíká, the men who many years before left Jodhpur with him when he set off on his adventures, and who ever since had been his trusted

Takes Jodhpur and lays siege to fort.

ounsellors and servants. However no terms could be arrived at, until few days subsequently Sújojí's mother, Jasmodejí, herself came to Bíká, [illegible] the heir-

Obtains heir-looms.

[illegible] returned [illegible] njunction

Bíká delivers his brother from the clutches of the Ajmír Súbadár.

with Sújojí, marched with a force to Ajmír to effect the release of his brother Bar Singh, who had been confined by the Súbadár for plundering.

Expedition against Khandelá.

Bíká's next expedition was against Khandelá in Shekhawáttí, Rírmal, the Thákur of which plundered in his territory. Two kos from Khandelá an engagement took place, in which the Thákur and his followers fled. The town of Khandelá was sacked by the victors, and much spoil obtained. Amongst the spoils was Prán Kanwar, a sister of the Thákur and a widow of a Tanwar Rájpút. This lady was received into Bíká's zanáná and became the mother of Umrájí and Bisoji, whose descendants subsequently became the hereditary stewards of the Maháján and Búkarkho estates respectively, and are still families of some importance.

Expedition against Rewárí.

Bíká's last expedition was against Rewárí. Rír Mal of Khandelá was then at Dehli; and, supported by 8,000 imperial troops under Nawáb Hindál, he was permitted to oppose Bíká, who, however, when attacked simultaneously by the Nawáb † and the Thákur during a battle, slew them both with his own hand. He now ruled in peace at Bíkánír; his territory consisted of more than 3,000 villages, not including territory near Rewári or Hissár, which, though occasionally occupied, evidently was never held for any length of time. The limits of the State seem to have been very much what they are at present, though, from subsequent insecurity and misgovernment, the 3,000 villages of Bíká are now reduced to 1,800. Probably, the completeness of Bíká's conquests are exaggerated. Thus Chúrú did not, I believe, come into the hands of the Ráthors for two generations after Bíká.

Bíká's territory at his death comprised 3,000 villages.

Some of Bíká's grants to Chárans are still enjoyed by their descendants. Khárí he granted by a copper-plate deed to Cháran Mahdu Lálá, and Lúnbhasar by an ordinary deed. Cháran Chanan Khiriya received a gift of a lakh of rupees (lakh pusáo).

Grants to Chárans.

Death of Bíká, Sambat 1561.

Bíká died Asoj Súd 3, Sambat 1561. Seven satís were burnt upon his funeral pile.

Naro succeeds.

His sons were ten in number, of whom Naro succeeded him.

Naro.

This prince only occupied the "gadí" from Asoj Sud 15 to Mágh Sud 8, when he died childless, and Lúnkaran, his brother, succeeded.

Lúnkaran.

Lúnkaran succeeds, Sambat 1526.

Lúnkaran, son of Bíká, was born Mágh Sud 10, Sambat 1526 (A. D. 1470), and sat upon the "gadí", Pauh, Sambat 1561 (A. D. 1505).

[illegible]

nd not as here related.

Levies an army.

One of his first acts was to pay his respects to Karníjí, who still lived, and his first military expedition was against the "Bhúmiás" (landholders), whom Bíká had deprived of their estates, and who were now plundering the country. I will mention in detail those who joined his standard, as every now and then it may be interesting to note what the Bíkánír "kher" or levy consisted of. There were the Ráo's *brothers*—

Detail of levy.

1. Gharsí, whose seat was at Garíb; 2, Rájsí; 3, Megh Ráj; 4, Kelan; 5, Deosí; 6, Bijai Ráj, Amarsí, Bíso. His *cousins*, Sansár Chand, son of Bídá, whose seat was Pariyáro, and another who could raise 3,000 men; Ude Karan of Dronpur, also a son of Bídá; Ráwat Ráj Singh, son of Kándhal, from Rájásar; Thákur Baníriji, grandson of Kándhal, from Cháchábád; Thákur Ardak Mal, son of Kándhal, from Sáhibá; Thákur Mahes Dás, son of Mándal (Kándhal's brother) from Sáronda; Ráo Harji Bhátí, son of Shekho of Púgal; Thákur Bágh Bhátí, another son of Shekho, but settled at Ráimalwálí; Girdhar, son of Bela the Parihár, stable-master from Belásar; Nagráj Mútsaddí, son of Bár Singh the Bacháwat; Mahtá Sáhib Mal, son of Lálá the Bed; Mahesh Dás, son of Nápa the Sánkhlá. The whole force amounted to about 20,000 men.

His relations by marriage.

The servants who had become hereditary.

Dadrewá, the focus of insurrection, taken after many months' siege.

Dadrewá, to the east of Bíkánír, was the rallying point of the disaffected, and for seven months no impression could be made on the place. At last the defenders, at the head of whom was one Mán Singh Depálot, made a sally, and Mán Singh was killed, together with most of his men. Gharsí of Garíb distinguished himself on this occasion, and Dadrewá fell into Lúnkaran's hands. Taking advantage of a feud amongst the Káim Khánís who possessed Fatahpur (in the present Síkar territory) Lúnkaran interposed, and as the price of the assistance rendered, or of future neutrality, received 120 villages. The Cháyal Rájpúts were now attacked. Their country Chayalwárá consisted of 440 villages, and was situated on the present Sirsá and Hissár border. The whole territory was annexed.

120 Káim Khání villages obtained.

Chayalwárá annexed.

Lúnkaran marries a daughter of the Rana of Meywar.

Lúnkaran effected the first distinguished matrimonial alliance which occurs in the history of the Bíkánír house. Rái Maljí, Răná of Chitor, sent the cocoanut, and, accompanied by four of Karníji's grandsons, Lúnkaran, in Sambat 1570 (A. D. 1514), set off for Chitor. Kanwar Sángá, the Răná's son and the subsequent opponent of Bábar, came three kos to meet him, and the marriage was celebrated with all due pomp; it being on record that the Cháraus received 20 elephants and 200 horses.

War with Jaisalmír.

Lálá the Cháran, to whom Bíká had granted village Khárí, Cháran-like, now involved Bíkánír in a war with Jaisalmír. Being on a visit [illegible], Lálá resented the contempt with which the Ráwal spoke of the [illegible] ereupon the Ráwal exclaimed that he would give to Bráhmans [illegible] Jai[illegible] ich Ráthors could ride over. Lálá carried th[illegible] summoning all his array march[illegible] to Rajábái [illegible] a body of Ráthors made a r[illegible] on, [illegible] while [illegible] fi[illegible]

City of Jaisalmír taken: Ráwal a prisoner.

prisoner by Sángá, son of Bídá. The Ráwal was placed bound on an elephant in the custody of Sángá, and so escorted to Jaisalmír, which was taken by the Bíkánír troops and plundered. Lálá was then sent to make game of the Ráwal, who listened to his satirical rhymes in great confusion. Gharsísar, however, could not be taken, and after two months' stay Lúnkaran released Ráwal Deví Dás, restored the Jaisalmír fort to him, and caused his sons to be betrothed to the Ráwal's two daughters, who received a dowry of ten horses. The Ráwal, however, was now to have his revenge. He formed an alliance with a Sindh Nawáb and attacked the Ráo. When the contending forces met, the Bhátís, the Johyás, together with Ude Karan, son of Bídá, who was jealous of his cousin, drew off, and the Bíkánír army fled, leaving the Ráo with his three sons to defend himself. They fought desperately; the Ráo had three horses killed under him, and then he fought on foot. Many assailants lay round him; but at length he, with his three sons and a son of Bíká's faithful Parohit Bikansí, fell.

Revenge of the Ráwal allied with a Sindh Nawáb.

Lúnkaran defeated and slain through treachery of Bidáwats and others, Sambat 1583.

This fight occurred at Dosí, Sáwan Budi 4, Sámbat 1583. On the news reaching Bíkánír three Ránís became satís.

Lúnkaran's sons were—1, Jetsí, who succeeded him; 2, Pritápsí, of whom come the Pritáp Singhot Bíkás; 3, Bairsí, from whose son Náran are descended the Nárnots; 4, Ratansí, who established himself at Mahájan, and his representative is the principal Bíkánír Thákur at the present day; 5, Tej Singh, father of the Tejsot Bíkás; 6, Karan Sí; 7, Kishanji; 8, Kushál Sí; 9, Rúp Sí, whose son Bhoj Ráj held the villages of Bhela, Thethu, and Chakhú.

Lúnkaran's sons.

Karan Sí obtained a grant of Rení and furnishes another instance of the wonderful power of clever rhymers in that age. A Cháran had addressed to him a neat and adulatory couplet, for which the young prince bestowed on him a "Karor pusao," or gift of a "Karor" of rupees (*vide* Tod, Vol. I, page 644). These gifts, however, are not necessarily paid in cash. In the present instance the money could not have been procured; but an equivalent was given in Karan Sí's son, Kírat Singh, whom the bard married to the daughter of a Thákur in Sirohí, whence are descended the Kírat Singhot Bíkás of that State. The couplet valued at a million sterling runs as follows:—

Gift to Cháráns.

Cháran's verse valued at a Karor.

"To dujo sansár
Mátí sú ghariyo mándal
To ghariyo Kirtár
Adyá huntá Karnsi."

All the rest of the world, the universe, of dirt the Creator has formed,
But Thee, O Karnsí! hath He out of his own essence formed.

Jet Sí.

Jet Sí, son of Lúnkaran, was born Kátik Búdi 8, Sambat 1546, and succeeded to the "gadí" of Bíká the day before the new moon of Sáwan, Sambat 1583 (A. D. 1526). Ude Karan, the Bídáwat Thákur of Dronpur, whose treachery had caused the defeat and death of Lúnkaran, under pretence of aiding at the funeral

Jet Sí succeeds.

One of his first acts was to pay his respects to Karníjí, who still lived, and his first military expedition was against the "Bhúmiás" (landholders), whom Bíká had deprived of their estates, and who were now plundering the country. I will mention in detail those who joined his standard, as every now and then it may be interesting to note what the Bíkánír "kher" or levy consisted of. There were the Ráo's *brothers*—

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Detail of levy.

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War with Jaisalmír.

City of Jaisalmír taken: Ráwal a prisoner.

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But Thee, O Karnsí! hath He out of his own essence formed.

Jet Sí.

Jet Sí, son of Lúnkaran, was born Kátik Búdi 8, Sambat 1546, and succeeded to the "gadí" of Bíká the day before the new moon of Sáwan, Sambat 1583 (A. D. 1526). Ude Karan, the Bídáwat Thákur of Dronpur, whose treachery had caused the defeat and death of Lúnkaran, under pretence of aiding at the funeral

Jet Sí succeeds

distribution of alms, came to Bíkánír in hopes of being able to occupy it. But Jet Sí ordered him to leave, and a few months after marched upon Dronpur, after duly doing homage to Karníjí at Deshnúk. Ude Karan fled to Nágor, then held by a Musalmán, and Jet Sí bestowed Dronpur on Sángájí, a loyal grandson of Bídá. Sángájí was then sent with a force to Síhan (towards the present Sirsá) against the Johyás, few of whom seem to have obeyed the summons of Lúnkaran, when a levy for the expedition against Jaisalmír was ordered, and those who did come joined the traitor, Ude Karan. The expedition was successful, and the principal Johyá, Tihán Pál, fled to Láhor.

Occupies Dronpur and expels the treacherous Thákur.

Successful expedition against Johyás.

At this period Sángájí, son of Ráo Pirthwí Ráj, Chief of Amer (Jaipur), by a daughter of Lúnkaran, came to Bíkánír having quarrelled with his brethren and being anxious for assistance in seizing the "gadí" of Amer. Jet Sí readily granted the desired aid. The leaders of the force, with the addition of a Johyá and a Bhátí or two, were much the same as those of Lúnkaran's reign. The whole levy amounted to 15,000 men. Sángájí's brother, Ratan Singh, who then sat on the cushion of Amer, was a miserable debauchee, and all power was in the hands of his minister, one Tej Sí. This man was soon induced to join Sángájí's party, and to assist in the murder of Karm Chand, a Narúká, who had taken many villages, and was the most active and formidable person likely to oppose Sángájí. The murder was shamelessly carried out, in the presence of Sángájí by the hand of a Bíkánír sirdár; but the brother of the victim instantly retaliated by slaying the treacherous Tej Sí, and Sángájí himself barely escaped the avenging dagger. The result of the expedition was that much of the Amer territory fell into the hands of Sángájí, who built the well-known town of Sángánír. He did not, however, disturb his brother Ratan Singh at Amer. It so happened that one Káná, a Bíkánír Cháran, had been in the service of the murdered Karm Chand, but was absent on the occasion of his death. Finding that his late master's followers, Rájpúts though they were, and generously treated as they had been, had not struck a blow for their leader, he taunted them with cowardice, no doubt, in the biting Cháran style. They, however, were not disposed to run amuck, and retorted on Káná that they had done as much as he had. On this Káná swore that he would eat no bread till he had killed Sángájí. Taking advantage of the presence at Sángánír of a Bíkánír sirdár (the Mahájan Thákur), he obtained an introduction to Sángájí, and daily went to pay his respects, until, an opportunity offering, he stabbed the chief through the chest, and was himself killed immediately afterwards. I have briefly related this and other instances of Rájpút treachery, as showing that murder followed murder in the brave days of the nation just as in modern and so-called degenerate times, notwithstanding that Rájpúts who dwell only on the creditable portion of their history often state the contrary.

Sángájí of Amer.

Jet Sí aids him to take possession of the Amer territory.

Murder of Sángájí's chief opponent, Karm Chand Narúká.

Murder of Sángájí.

In Sambat 1585, Ráo Jet Sí marched to the aid of Gángájí, a combatant for the "gadí" of Jodhpur. The lawful claimant of the cushion was Biramde, the uncle of Gángájí. But the mother of the former on one occasion, when four of the chief Márwár Thákurs were detained by heavy rain in the palace, had treated them with incivility on their asking for food and lodging, while Gángájí's mother

Relations with Jodhpur.

cheerfully provided them with food and beds. On the death of the reigning Ráo Sújojí, the Thákurs elected Gángájí as Ráo, to the exclusion of Biramde, who, in addition to his mother's unpopularity, was himself of feeble intellect.

Devotion of a Baniá minister.

But Biramde's removal from the Jodhpur Fort was ... whose conduct furnishes one of the ... us loyalty to be found in Rájpút annal ... was of a Baniá caste; but, like many men of his class, who in Rájputáná abandon commerce for state service, he was a gallant soldier. He fell in Biramde's service, and his efforts for his master were fruitless.

Gángájí and his uncle Shekhá contend for Jodhpur.

by powerful Thákurs, seem ... felt his weakness so much ... that all the land on which ... that on which "bharút" grew should be Gá ... would have given the most desert soil to the ... the advice of his counsellors, rejected this offer ... the whole of Márwár. It was at this juncture ... was applied to by Gángájí, and the force which marched to the aid of the latter was 6,000 strong. Shekhá obtained assistance from the Khán of Nágor, which is on the south Bíkánír border. He came with 20,000 men, and Gángájí again proposed terms which Shekhá peremptorily refused. A hard fight ensued, in which the Nágor Khán, suspecting a secret understanding between Shekhá and Gángá, and astonished by the violence of Gángá's attack, drew off his forces, and Shekhá was defeated. Mortally wounded, he was discovered on the field by Gángájí and Jet Sí, who revived him with opium. Gángájí taunted him with his failure, and he reproached Jet Sí for

Jet Sí aids Gángájí. Shekhá is defeated and killed.

* Though Ráimal's history belongs to Márwár, I give a short account of him as a set-off to the tales of murder and treason already related. Ráimal being unable to maintain Biramde at Jodhpur, removed him to Sojat, which he had soon to defend. An attempt to assassinate Ráimal resulted only in the death of the assassin by the hand of the intended victim, and when his principal supporter pointed out to him that Biramde was a fool and, being childless, that his possessions must eventually revert to Gángájí's family, so that it was manifestly absurd to continue assisting him, Ráimal replied that others were free to go, but that those who wished to take down Biramde's bed from Sojat must step on Ráimal's body to do it. Ráimal was accordingly abandoned by all but 700 horse, but still Gángájí ventured only on slow encroachments, and Ráimal, who was all watchfulness, managed to surprise and destroy a body of his followers during the Holí festival, and subsequently for two years baffled all his exertions. An incident then occurred, which, as exhibiting the meanness of Biramde, enhances the merit of Ráimal, ... ght, named Hardás, having bee ... horse for a fight with the c ... On seeing their condition, I ... is service, reproached him fc ... ge Hardás called him a degenerate Rájpút and left Sojat with his wounds undressed. Falling in with ... master. He formally devoted himself by making a circuit (parikrimá) round Biramde's bed, and then sallied forth with his followers to the fight, in which he fell as he had resolved. His death was soon followed by the expulsion from Sojat of Biramde and his mother, and its occupation by Gángájí.

interfering in a family dispute. "My condition will one day be yours," he said, and then expired.

End of Karníjí.

In Sambat 1595, the disappearance or translation of the old Cháran woman Karníjí of Deshnúk took place. A short time previous to her end, she went to Jaisalmír to cure the Ráwal Jet Sí of a tumour. This she is reported to have effected by passing her hand over the sore. She likewise cured an aged carpenter of blindness, by causing him to attempt to look at her. On her way back from Jaisalmír she alighted at a place called Karárdian Talái, where for some time she sat in contemplation with her head covered. At length a jet of flame issued from her body, completely enveloped her, and she was seen no more. Karníjí, as an avatár of Deví, is still looked upon as the protectress of Bíkánír,

Karníjí's temple at Deshnúk greatly venerated.

and is greatly reverenced by all classes. Her village of Deshnúk, and more especially her temple, is the most inviolable sanctuary in the country, and in other parts of India temples have been raised in her honor. Thus there is one in the upper fort at Alwar, built not by a Ráthor as one would have expected, but by a Rání from Sháhpurá of the Sesodiá clan.

Mughals take Bhatner and invade Bíkánír.

The same year that Karníjí ceased to be in the flesh Ráo Jet Sí had to fight the "Turks," as Musalmáns from the north were called. The quarrel arose out of the occupation of Bhatner, which a son of Kándhal, under orders from the Ráo, had wrested from the Cháyal Rájpúts, who had taken it from the Johyás. A Jain priest (Sri Pují) of Bhatner, having been offended by the Bíkánír party, went off to Dehli, where he told Prince Kámrán, son of Bábar, of the fine fort on the border of the desert, and excited in him a desire of possessing it. He came with a large body of troops, and having taken the place marched upon Bíkánír. Much dread was there felt of the terrible Turks, and Jet Sí feared to fight them. He derived little comfort from his counsellors, but when he consulted the oracle at Deshnúk, he recovered confidence; for Karníjí was propitious, manifested a hand, spoke graciously, and on the Ráo's laying his arms before her image caused an arrow to fit itself to the bow string. The Ráo thereupon made a sudden night attack on Kámrán's force. Supernatural assistance, in the shape of thousands of quoits flung from unseen

Are repulsed.

hands upon the Turks, secured the victory to Bíkánír. Kámrán exclaimed that they must be violating some Pír's tomb by encamping on it, and galloped off. At the village of Chotriya his umbrella was dropped in the hurry of flight, and, the village being bestowed on Cháraus, it is preserved by them to the present day. The Turk force fled in such panic that it did not recover itself till a hundred kos lay between it and Bíkánír. But, in spite of Karníjí, dark days were now coming upon Bíkánír, and the prophecy of Shekhá approached fulfilment.

Gángájí of Jodhpur murdered by his son, who invades Bíkánír.

Málde of Jodhpur attempted to poison his father the usurper Gángájí, but was baffled by the devotion of the Bráhman cup-bearer, who, to save the father from death and the son from crime, himself swallowed the fatal draught. Málde, however, was not affected by remorse; he believed that either he or his father must perish, and he still resolved that he would not be the victim. Finding Gángájí washing his teeth on the top of a bastion of the fort, he approached him and made as though he would filially embrace him. His arms once round his father, he raised him from the ground, lifted him over the battlements, and dashed him on the boulders far beneath.

He then took possession of the "gadí," but was on bad terms with all Rajwárá. On Bíkánír he began a series of aggressions, and at length marched in person with 20,000 men against it, his lieutenants being Thákurs Kúmpá and Pacháin. They encamped a few miles from Bíkánír, at village Sowa, where Ráo Jet Sí met them after placing the Sáukhlá Kiladár and his nephew Bhoj Ráj in charge of the fort and city.

Carelessness of Jet Sí before the enemy.

Jet Sí appears to have been particular about duly paying his debts, and it so happened that a Pathán horse-dealer, to whom he owed 20,000, followed him to camp. On learning that the merchant had not been paid as he supposed, he was so disturbed that, after giving orders to his personal attendant that his absence was to be kept secret, he rode with the Pathán by night to Bíkánír to call his treasurers, two Saiyads, to account. The merchant, anxious to appear as willing to give credit as the Ráo to pay cash, objected to receive the money at a time when the chief had so much weightier business on his hands, and much time was spent in wrangling. At length the Ráo set off to return to his camp. Meanwhile a rumour spread that the Ráo had abandoned the army, and after a time all the sirdárs came in a body to his tent to enquire. The "darbárí," or attendant, averred that his master was asleep, and refused to allow them to enter the tent. They desired that the Ráo should be immediately awakened, as they had pressing business with him. On this, the darbárí was obliged to confess that the Ráo was absent—news which was received with general consternation—and the impression spread that the Ráo had fled, fearing to meet the enemy in battle. Accordingly the whole force dissolved, and when shortly before day-break the Ráo returned, about a hundred chákars or household slaves were all that was left of his army. From Bíkánír twenty-seven sawárs had accompanied the Ráo, who soon learnt that spies had communicated the state of affairs to Málde.

Dispersion of Bíkánír force, and death of Jet Sí.

The little party was surrounded by the Jodhpur host, and the two chiefs contended hand-to-hand. Málde's horse was killed by a blow of Jet Sí's talwár, and this circumstance was regarded as a favorable omen and subsequently served to sustain the hopes of the conquered Bíkánírís. After slaying many of their assailants, as Kándhal and Lúnkaran had done under similar circumstances, the Ráo v [illegible] dred Chákars were killed to a man. [illegible] 1598 (A. D. 1541). Amongst those ki [illegible] f the brave Parohit, who had similarly fallen with Lúnkaran and several other hereditary servants.

Bíkánír fort invested.

Málde forthwith marched upon the fort, but not before Bhoj Ráj had sent away the Ráo's family to Sirsá with an escort of two hundred men. Seven of the women, however, ascended the funeral pile of their lord.

Devotion of garrison. Capture of fort by Málde.

The fort was invested; and Bhoj Ráj, having no means of holding out, on the fourth day resolved that he and the garrison would die sword in hand. So they drank opium water from his hand, dressed in saffron-colored garments, and having left the stamp of their vermillion-stained hands on the fort walls they threw open the gate. Their number was 1,500, and amongst them were the Saiyads, whose remissness had caused Jet Sí's absence from his camp. All rushed forth and perished after slaughtering two thousand of their foes. The fort of Bíká then fell into Málde's hands with about half the

Bíkánír territory, in charge of which were left Kúmpá and Pacháin. Jet Sí had thirteen sons—1, Kalían Singh, who succeeded him; 2, Bhíú Ráj, founder of the Bhíú Rájot Bíkás; 3, Thákur Sí, received Sídmukh in grant, founded Jetpur, and took Bhatner; 4, Kánjí; 5, Málde. These five were all the sons of a Sodí Rání named Kásmide, who founded village Kasmisar; 6, Sringjí, founder of Sringsar and of the Sringot Bíkás, a formidable brotherhood in the present day, though not equal to the Bídáwats; 7, Surájansí, who built Surjansar; 8, Karm Senjí; 9, Púran Mal; 10, Achal Dás; 11, Mánjí; 12, Bhoj Ráj; 13, Tilok Sí.

Jet Sí's sons.

Ráo Kalián Singh.

The fortunes of the Bíkánír dynasty were at this time at a lower ebb than they have ever been before or since. But Kalián Singh, son of Jet Sí, did not sit idly complaining of his ill luck; he was not, when calamity visited him, ignorant of defeat; for in his father's lifetime he had represented Bíkánír in Rāná Sanga's army, and was present at the great battle of Bíáná, when Bábar overthrew the Rájpút host. He now made Sírsá his head-quarters, from whence he ravaged the country occupied by Málde. No nobles of position threw in their lot with him, but he was loyally supported by Godárá Játs, who from their location were especially capable of assisting him, and who from the circumstances of their first submission to Bíká felt themselves in a peculiar manner bound to support his family. The Ráo's brother, Bhíú Ráj, went with fifty horsemen to Dehli, where the Emperor Húmáyún gave him service and treated him kindly. Great things were to come of this diplomatic move, though to go himself or to depute a relative to the Dehli Court was but the commonplace act of every chief and noble in misfortune.

Kalián Singh, son of Jet Sí, posts himself at Sírsá.

Is aided by the Godárá Játs.

Bhíú Ráj, brother of Kalián Singh, goes to the Dehli Court.

Though his chief subjects held aloof, an important ally joined Ráo Kalián Singh at Sírsá, namely, Biramde Thákur of Mertia in Márwár, a place more prolific in great Ráthor warriors than any other. Biramde, after the battle in which Shekhá was killed and Gángá obtained the "gadí" of Jodhpur, had seized as plunder a fine elephant named "Daríyáí" which belonged to Shekhá's supporter, the Khán of Nágor. The animal was so large that the gate of the Mertia Fort was too small to admit it, and had to be broken down for the purpose; a circumstance which was thought inauspicious. Presently Ráo Gángá and his son Málde claimed "Daríyáí," but the Thákur objected to give him up until Málde himself came by invitation to be feasted and to receive the elephant. Málde, however, peremptorily demanded "Daríyáí" before he would appear at the Thákur's entertainment; and Biramde, irritated at the young man's want of trust and impatience, called him an "impetuous lad," and told him to go home. Málde went, but swore that "as sure as his name was Málde," he would "sow radishes (almost the only garden vegetable in the sandy tract) on the site of the Mertia Fort." On a conciliatory message being sent by Málde's father Gángá, the elephant was given up; but Málde did not forgive the Thákur, and on attaining power banished him to Ajmír. There and elsewhere he performed a series of daring and whimsical exploits, which are all detailed in the "Kíyánt;" but as they belong more to the history of Márwár than to that of Bíkánír, I pass them

Jet Sí joined by Biramde Thákur of Mertia.

over. Enough has been said to show that Kalián Singh obtained in Biramde a gallant and distinguished, though somewhat reckless, supporter. The Thákur, believing that more towards the attainment of the object in view was to be done at Dehli than at Sírsá, obtained permission to follow the Ráo's brother, Bhíúráj, with whom he resided on arrival at the imperial city. Bhíúráj had established friendly relations with the Emperor's *wazír*, and through him Biramde obtained access to the Emperor Húmáyún.

Biramde follows Bhíúráj to Dehli.

Bhíúráj becomes intimate with Sher Sháh, the future Emperor.

At this time, according to the "Kíyánt,"* the future usurper Sher Sháh was with his father at Dehli, in command of a body of horse, the pay of which was in arrears; so that the commandants were much embarrassed. Bhíúráj, through his intimacy with the *wazír*, was enabled to facilitate the settlement of the account; and a friendship previously existing between Sher Sháh and the Rájpút thus was strengthened. Bhíúráj is said to have accompanied Sher Sháh, when the latter went with his father to stir up the insurrection, which was to place him on the throne; and a short, though incorrect, account of this event is recorded in the "Kíyánt", which also narrates the flight of Húmáyún and the birth of Akbar.† The day that Sher Sháh seated on the throne he had usurped was for the first time receiving the homage of the nobles, Biramde went alone into the presence; for Bhíúráj happened that day to be occupied with the performance of his father's "shrádh" or memorial service. Sher Sháh, observing Biramde, said, "What! You are still here!" "Hazrat, where else should I go?" was the reply. "Become a Musalmán, and you shall recover your patrimony," returned the Emperor. Biramde remained silent, and presently went sadly back to his friend Bhíúráj, and told him of the new and impossible condition of success. Bhíúráj, who was a man of great tact, told Biramde that he had showed none, and the next day went undismayed to the darbár, accompanied by Biramde, on noticing whom Sher Sháh asked whether he was going to comply. Biramde was again speechless, and the Emperor turning to Bhíúráj offered him the same terms. Bhíúráj replied that they were both ready to accept the [illegible] ...peror [illegible] old [illegible] ing, and knew that two more votaries would not add much to the glory of Islám, and then with an appreciation of the character of the two men he added, "Although I may lose Dehli, you will surely recover your lands held for generations by your ancestors; but Biramde will never keep his, even if placed in [illegible]

Sher Sháh after his usurpation shows favor to Bhíúráj.

Bhíúráj and Kalián Singh join in the campaign against Málde.

The Bíkánír dynasty had now emerged from the lowest depths of adversity. Ráo Kalián Singh when he fled to Sírsá was, as I have before mentioned, unfollowed by any Sirdárs of note; but no sooner was Bhíúráj's success at Dehli known than Ráwat Kishen Dás of Ráwatsar, an influential Bíkánír noble, appeared at Sirsá, and was gladly received by the Ráo, who repressed the disposition of some of his people to reproach the Ráwat with having abandoned the Ráo's father in his extremity and the Ráo himself in misfortune.

Bíkánír nobles join Kalián Singh.

* Musalmán histories do not support this account, which is only given as the Bíkánír version.
† Regarding Húmáyún, see Appendix.

"Now that the Ráwat has joined us," he said, "we shall get our own again, not so, had he died with Jet Sí." Thus stimulated, the Ráwat began to organize a force to operate in Bíkánír, whilst Ráo Kalián Singh acted as ordered with the imperial army. He succeeded in collecting 6,000 men, and the Johyá Chief, whose country was in and near the present Sirsá District, came with 4,000 more. With this aid the Ráwat within twenty days expelled the Jodhpur troops from two posts, Lúnkaransar and Gáribdesar, east of Bíkánír. He then invested Bínásar, an important position in front of the Bíkánír Fort, where Thákur Kúmpá commanded in person. The Ráwat promising that Kúmpá and his garrison should be allowed to retire with all honor, called upon him either to give up the place to those alone entitled to occupy it, or else to come out like a Rájpút and fight in the open. But Kúmpá was too prudent, and would neither surrender nor fight, but he sent to Málde begging for aid. Meanwhile, the Emperor had marched from Dehli with a large host. Bhíúráj was in high favor, and had received Rs. 30,000 from the imperial treasury to defray his expenses. Two marches from Dehli, Ráo Kalián Singh joined the army which proceeded towards Ajmír, Bhíúráj and Biramde always in the van. Ajmír reached, Biramde sent money and letters to his vassals at Mertia, calling upon them to join him, while Kalián Singh communicated with the Ráwat who was pressing hard on Kúmpá at Bíkánír.

Ráwat Kishen Dás, of Ráwatsar, heads Kalián Singh's party.

At this juncture Málde, who saw that he must fight a battle at Ajmír, resolved to abandon Bíkánír, and orders were accordingly sent to Kúmpá, who then gladly availed himself of the Ráwat's offer to allow him to return unmolested to Jodhpur if the fort were surrendered. The date of the recovery of the fort was Pauh Sudi 15, Sambat 1601, or two years and nine months after the loss of it. But, though the authority of Ráo Kalián Singh was thus re-established within his state, he felt that the fate of himself and his principality depended on the result of the struggle at Ajmír, where Málde had marched with 40,000 men.

Málde abandons Bikánír.

Ráwat receives possession of the fort.

Biramde made a clever attempt to engender suspicion between Málde and his generals Kúmpá* (who had just returned from Bíkánír) and Jet Sí of Bagro. As his brother nobles, he must have been well acquainted with them; and since, when hostile Rájpút hosts are in front of one another, there is always some (not unfriendly) communication between them, he had no difficulty in arranging an interview with the two Thákurs, at which he apparently urged that he wanted Sirohí talwárs and blankets, and that it would be a good-natured act if they would get them for him, he at once advancing Rs. 40,000 for the purpose. With the lax sense of duty of a Rájpút and the great need of cash, but probably without any treasonable intent, the two Thákurs seem to have readily assented, Kúmpá undertaking to supply the talwárs, Jet Sí the blankets. As soon as they had got the money, Biramde opened communication with Málde, warning him that his generals were bribed with Delhi gold, and that if he doubted it he should send spies to their tents and ascertain if they were not unduly flush of cash. This Málde did, and discovered that large sums of money had lately come into their possession. For a time he was full of suspicion and uneasiness, but Biramde's intention seems to have

Biramde's stratagem.

* Kúmpá is mentioned by Ferishta.

been illustrated by the frankness of Máldc's emissary, and the real nature of the transaction transpired.

Proposed duel.

The Emperor's *wazír* now suggested that the quarrel should be settled by duel* (ekán kí beth).

The idea is stated to have found favor with Sher Sháh, who consulted Biramde, telling him he had a Pathán who wished to be his champion. Biramde asked to see the man, and on his appearing told the Emperor that if he sent him and two more with him, Málde could produce a man (one Bídú, son of Bháram) who would strip the three of their armour. The notion of a duel was consequently abandoned, and the Emperor sent word to Málde that he meant to fight the next morning. The reply was, "good." It should be observed, that this sending notice of an intention to attack is a Rájpút practice, which, though so stated in the "Kíyánt," it is not likely that Sher Sháh imitated. It is probable that the "Kíyánt" is more accurate in relating that Kalián Singh sent to remind his enemy that the quarrel was one between themselves, an [illegible] ve no [illegible], the [illegible] both [illegible] tterly destroyed, and Kúmpá and Panchain, the two Thákurs lately employed in the invasion and occupation of Bíkánír, were both killed. Málde escaped with a small body of men to the hills, where he had long to wait before he recovered his territory. Jodhpur was defended gallantly by its Killadár, but want of water compelled him to evacuate the fort, and he fell with 300 men in a gallant sally. Biramde recovered his fief of Mertia, but before he went there he cut down all the mango-trees at Jodhpur by way of revenge on Málde, for having cut the strings of all the musicians' instruments when he occupied Mertia.

Complete defeat of Málde by imperial forces.

The Ráo was now at liberty to return to Bíkánír; but he first conferred on his brave and sagacious brother Bhíúráj the title of "The Restorer of lost land" *(Gal bhum ka báhrú)*, a title borne to the present day by his descendants, the Bhíúrájot Bíkás; and Bhíúráj's memory is likewise perpetuated by the name of the village Bhiusar which he founded.

The title of "Restorer of lost land, &c.," conferred on Bhíúráj.

On arrival at Bíkánír, Kalián Singh's first act was to visit Deshnúk, to return thanks to Karníjí. He was not accompanied by his brother, who with Biramde had to return with the Emperor to Delhi, where they obtained permission to go home. Bhíúráj accompanied Biramde to Mertia, where the latter publicly manifested his gratitude; and when he reached Bíkánír, the Ráo also again addressed him in Darbár as the "Restorer," a designation than which none could confer more honor on, or afford more gratification to, a Rájpút. Ráwat Kishen Dás received as a reward for his services Jetpur, still occupied by his descendants.

Return of Biramde to Mertia and of Bhíúráj to Bíkánír.

Fifteen or sixteen years after the recovery of Bíkánír, Kalián Singh again sent a force into Jodhpur to assist Jaimal, son and successor of Biramde, against Málde, who, having recovered Jodhpur, was again threatening Mertia. Málde was once more defeated and forced to retreat to a camp at some

Kalián Singh aids Biramde's successor against Málde.

* The proposal does not seem to have been an extraordinary one, *vide* Tod, Vol. I, page 628, and Ferishta, Briggs' Translation, Vol. II, page 215.

"Now that the Ráwat has joined us," he said, "we shall get our own again, not so, had he died with Jet Sí." Thus stimulated, the Ráwat began to organize a force to operate in Bíkánír, whilst Ráo Kalián Singh acted as ordered with the imperial army. He succeeded in collecting 6,000 men, and the Johyá Chief, whose country was in and near the present Sirsá District, came with 4,000 more. With this aid the Ráwat within twenty days expelled the Jodhpur troops from two posts, Lúnkaransar and Gáribdesar, east of Bíkánír. He then invested Bínásar, an important position in front of the Bíkánír Fort, where Thákur Kúmpá commanded in person. The Ráwat promising that Kúmpá and his garrison should be allowed to retire with all honor, called upon him either to give up the place to those alone entitled to occupy it, or else to come out like a Rájpút and fight in the open. But Kúmpá was too prudent, and would neither surrender nor fight, but he sent to Málde begging for aid. Meanwhile, the Emperor had marched from Dehli with a large host. Bhíúráj was in high favor, and had received Rs. 30,000 from the imperial treasury to defray his expenses. Two marches from Dehli, Ráo Kalián Singh joined the army which proceeded towards Ajmír, Bhíúráj and Biramde always in the van. Ajmír reached, Biramde sent money and letters to his vassals at Mertia, calling upon them to join him, while Kalián Singh communicated with the Ráwat who was pressing hard on Kúmpá at Bíkánír.

Ráwat Kishen Dás, of Ráwatsar, heads Kalián Singh's party.

At this juncture Málde, who saw that he must fight a battle at Ajmír, resolved to abandon Bíkánír, and orders were accordingly sent to Kúmpá, who then gladly availed himself of the Ráwat's offer to allow him to return unmolested to Jodhpur if the fort were surrendered. The date of the recovery of the fort was Pauh Sudi 15, Sambat 1601, or two years and nine months after the loss of it. But, though the authority of Ráo Kalián Singh was thus re-established within his state, he felt that the fate of himself and his principality depended on the result of the struggle at Ajmír, where Málde had marched with 40,000 men.

Málde abandons Bíkánír.

Ráwat receives possession of the fort.

Biramde made a clever attempt to engender suspicion between Málde and his generals Kúmpá* (who had just returned from Bíkánír) and Jet Sí of Bagro. As his brother nobles, he must have been well acquainted with them; and since, when hostile Rájpút hosts are in front of one another, there is always some (not unfriendly) communication between them, he had no difficulty in arranging an interview with the two Thákurs, at which he apparently urged that he wanted Sirohí talwárs and blankets, and that it would be a good-natured act if they would get them for him, he at once advancing Rs. 40,000 for the purpose. With the lax sense of duty of a Rájpút and the great need of cash, but probably without any treasonable intent, the two Thákurs seem to have readily assented, Kúmpá undertaking to supply the talwárs, Jet Sí the blankets. As soon as they had got the money, Biramde opened communication with Málde, warning him that his generals were bribed with Delhi gold, and that if he doubted it he should send spies to their tents and ascertain if they were not unduly flush of cash. This Málde did, and discovered that large sums of money had lately come into their possession. For a time he was full of suspicion and uneasiness, but Biramde's intention seems to have

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Proposed duel.

The Emperor's *wazír* now suggested that the quarrel should be settled by duel * (ekán kí beth).

The idea is stated to have found favor with Sher Sháh, who consulted Biramde, telling him he had a Pathán who wished to be his champion. Biramde asked to see the man, and on his appearing told the Emperor that if he sent him and two more with him, Málde could produce a man (one Bídú, son of Bháram) who would strip the three of their armour. The notion of a duel was consequently abandoned, and the Emperor sent word to Málde that he meant to fight the next morning. The reply was, "good." It should be observed, that this sending notice of an intention to attack is a Rájpút practice, which, though so stated in the "Kíyánt," it is not likely that Sher Sháh imitated. It is probable that the "Kíyánt" is more accurate in relating that Kalián Singh sent to remind his enemy that the quarrel was one between themselves, and in the approaching battle they ought to have no difficulty in finding one another. However, the two Ráos apparently did not meet in fight, for both survived the day. Málde's army was utterly destroyed, and Kúmpá and Panchain, the two Thákurs lately employed in the invasion and occupation of Bíkánír, were both killed. Málde escaped with a small body of men to the hills, where he had long to wait before he recovered his territory. Jodhpur was defended gallantly by its Killadár, but want of water compelled him to evacuate the fort, and he fell with 300 men in a gallant sally. Biramde recovered his fief of Mertia, but before he went there he cut down all the mango-trees at Jodhpur by way of revenge on Málde, for having cut the strings of all the musicians' instruments when he occupied Mertia.

Complete defeat of Málde by imperial forces.

The Ráo was now at liberty to return to Bíkánír; but he first conferred on his brave and sagacious brother Bhíúráj the title of "The Restorer of lost land" *(Gaí bhum la báhrú)*, a title borne to the present day by his descendants, the Bhíúrájot Bíkás; and Bhíúráj's memory is likewise perpetuated by the name of the village Bhiusar which he founded.

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Fifteen or sixteen years after the recovery of Bíkánír, Kalián Singh again sent a force into Jodhpur to assist Jaimal, son and successor of Biramde, against Málde, who, having recovered Jodhpur, was again threatening Mertia. Málde was once more defeated and forced to retreat to a camp at some

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Ráo Kalián Singh never appears to have recovered his strength entirely. Though he lived for twenty-seven years after his restoration, he engaged in no war except that with Málde, with whom he could not safely make peace, and on neither of the occasions when he sent a force into Márwár did it exceed 7,000 men. On the last but 5,000 were sent, and, as already stated, no effort seems to have been made to save Mertia from Málde, which would imply a sense of weakness. The only Sirdárs who accompanied the expeditions were the Ráo's brother, Sringjí, the Maháján Thákur, Banírjí, the representative of Kándhal, the Púgal Ráo, Ráwat Kishan Dás of Jetpur, and Náranjí, grandson of Lúnkaran, on whom Kalián Singh had conferred an estate, and from whom the Nárnot Ráthors spring. The Ráo's distinguished brother, Bhíúráj, seems to have rested on his honors, and another brother, Thákur Sí, who held Sídmúkh and Jetpur (not Kishen Dás' village), likewise does not appear in the two Márwár expeditions. But he was the leader of an enterprise which is thus told.

Thákur Sí, brother of the Rao, takes Bhatnér by stratagem.

Thákur Sí's estate was situated in the north-east of the Bíkánír territory, and Jetpur, where he resided, was within a long night's ride of Bhatnér, which was then in the possession of the Bháttí tribe of Cháyal, with whom Thákur Sí was on bad terms. The Sirdár's house (Kotrí) was a small one, and afforded insufficient accommodation for his wife, a Jaisalmír lady, who had been bred in a palace. One day, at the height of the hot weather, Thákur Sí was sitting outside in a "chaubárá," or arcaded reclining-room, and his wife bathing inside the house, when a storm came on, covering everything with dust. The lady, in the extremity of discomfort, exclaimed, "This is the lot of women who marry those who have no decent place to live in." Thákur Sí overheard the speech, and it gave force to designs he had long cherished against Bhatnér. It chanced that a Bhatnér oilman (telí) had married at Jetpur, where he came to bring home his wife. Thákur Sí, hearing singing in the house of the wife's father, enquired, and ascertained that a Bhatnér oilman was in the village, and the following day the man came to

pay his respects to the Sirdár. Thákur Sí asked many questions about Bhatnér, and the conversation was prolonged until the oilman was summoned by his friends to a meal. The Thákur, however, would not let him go, and said he must stay and eat with him; for since he was a son-in-law of one of his villagers, he regarded him as his own son-in-law.

Soon the Havildár of the cooks announced dinner, and the Sirdár took the "telí" and seated him beside himself. From his own dishes he gave ... (chapátís made with ghee), rice, dál, ... The "telí," who "had never seen such ... and went away highly delighted and praising the great kind Sirdár. Thákur Sí kept the oilman for fifteen days, feasting him, giving "atr," and making the slave-girls from behind the pardá talk and sing for his amusement. After this course of entertainment the Sirdár had no difficulty in obtaining the "telí's" promise of assistance in the execution of any plot against Bhatnér. He lived in the Bhatnér Fort itself, so spies were sent back with him, and full information regarding the locality obtained. Immediately afterwards, the villagers of Jetpur observed two long "múnj" grass cables being made under the direction of the Sirdár, with wooden bars three cubits long inserted into each at intervals of a cubit. They were told that the apparatus was harness for an elephant; in reality it was, of course, a large rope-ladder. Preparations were complete, when word arrived from the oilman that Ahmad, the chief and most vigorous Cháyal, had left the fort to marry his son, and that the Sirdár should act at once.

With two thousand men Thákur Sí rode off by night to Bhatnér; the ladder was drawn up by the "telí" and secured to an embrasure; the Ráthors ascended in safety and surprised the Cháyals, who were killed to the number of five hundred men, the Sirdár's loss being three hundred. The Fort keys were then sent to Ráo Kalián Singh at Bíkánír, but he returned them and bestowed Bhatnér on Thákur Sí. The Jaisalmír lady was *now sent for and installed in grand apartments,* where, in due form (nazar and nachrol), she received her lord, who made her a set speech, saying, that her reproach had been the cause of the capture of Bhatnér through the blessing of Karníjí. For twenty years Thákur Sí governed Bhatnér prosperously, and reduced all the surrounding parganás Sirsá, Fatiábád, Siwání, &c.; but at length imperial treasure having been plundered by dacoits within Bhatnér territory, the Emperor ordered the Hissár Súbadár to attack the fort, which was accordingly invested, but for a long time without success. At length the pressure of the siege became irresistible, the women had to be sent away, and the last desperate Rájpút sally made. Thákur Sí fell with many followers, and the Súbadár occupied the fort. Thákur Sí's eldest son, Bághjí, after taking counsel with his uncle, the Ráo at Bíkánír, went to Dehli, where he attracted the Emperor's notice by his extraordinary strength and prowess. He lifted a Persian bow which no one else could raise, and he slew a lion without weapons. The Emperor was so pleased with him that he desired him to ask a favor, whereupon he begged for his patrimony ("Watan"), which was immediately restored to him, and Bhatnér became re-attached to Bíkánír. The young Thákur commemorated the event by building a temple to Náthjí Mahárāj Srí Gorakhnáthjí (a designation of Mahádeo) at Bhatnér.

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On Baisákh Sudi 5, Sambat 1628, Ráo Kalián Singh died; six Ránís and ten "Pátrs"* ascended his funeral pile. He had ten sons—

Death of Kalián Singh.

Rái Singh who succeeded him, Rám Singh, Prithwí Ráj, Amar Singh, Bhánjí, Surtanjí, Sarangdejí, Bakhrsíjí, Gopál Singh, Rágho Dás.

His sons.

Rái Singh.

Rái Singh, the eldest son of Ráo Kalián Singh, was born Sáwan Budi 12, Sambat 1598 (A. D. 1541), and took his seat on the "gadí" of Bíkánír Baisákh Sud 1, Sambat 1628 (A. D. 1571), and as usual began his reign by a visit to Deshnúk to worship Karníjí.

Accession of Rái Singh.

The power of Dehli, now that Akbar was on the throne, was such as to convince the Rájpút princes of the advisability of seeking the imperial favor by service. The Jáipúr Chief had already pressed the point on his Bíkánír brother, and now Rái Singh, in council with his Díwan Karm Chand Bachával, came to the conclusion that his "ráj" would be in danger if he held aloof. An incorrect account of Akbar's recovery of the throne of Hindústán is given in the "Kíyánt," which goes on to state that in Sambat 1633 Akbar visited the shrine at Ajmír, on which occasion, by the advice of Kanwar Mán Singh of Jáipúr, Rái Singh went to Ajmír with 6,000 horse and foot to do homage to the Emperor, whom he accompanied back to Dehli, and he remained there some months.

Determines to establish relations with the Emperor.

Goes to Ajmír to do homage to Akbar.

The first service he was employed on was an expedition against the Khán of Nágor, who, in addition to being a border enemy of his own, had fallen under the Emperor's displeasure.

Defeats the Khán of Nágor.

Rái Singh defeated the Khán, and shortly after was sent to Attúk at the suggestion of the Governor, Kanwar Mán Singh, of Jáipúr, who received him with all honor, coming four kós to meet him. They were hard-pressed by the Patháns, so much so that the Emperor in person had to come to their assistance.

Is sent to serve with Mán Singh of Jáipúr near Attúk.

After a season spent in Bíkánír, during which Rái Singh betrothed his son to an Udepúr princess, the Ráo returned to Dehli, and was, according to the "Kíyánt," entrusted by the Emperor with a high command in the great military expedition against Ahmadábád in Gújarát.

Returns, and is employed in the Gújarát expedition.

The "Kíyánt's" account of it is very meagre, and the dignity of Rái Singh's position in the army exaggerated; but the fact of Rái Singh's presence with the army is confirmed by Ferishtá (page 243, Brigg's Translation).

In the severe contest which preceded the conquest of Gújarát, Bíkánír suffered severely, thirty-three thákúrs and officials of note having fallen. The Ráo's brother, Ram Singh, distinguished himself, and on the completion of the campaign he received a *mansab*; while the Ráo was, according to the Kíyánt, created a Rájá and obtained a grant of fifty-two parganás or sub-divisions. The

Heavy Bíkánír loss in Gújarát expedition.

* A concubine of the second rank.

firmán (a copy of which I obtained from the Bíkánír Darbar) grants, from the month of Rabi-ul-awal of the 43rd year of the Emperor's reign (A. D. 1599), certain new parganás to Rái Rái Singh (the term rájá is not used), confirms him in the possession of old ones, and directs all officials in the new parganás to obey him as their jágírdár. The detail of the parganás (fifty-two in all) are as follow :—

		Dáms.	Dáms.
	Bíkánír.		
Confirmed to Rái Singh.	Bíkánír	32,50,000	
Confirmed to Rái Singh.	Batlod	6,40,000	
			38,90,000
	Hissár.		
Confirmed to Rái Singh.	Barantín	9,80,032	
Confirmed to Rái Singh.	Sídmúkh	72,152	
			10,52,184
	Subáh Ajmír		
	Donpúr Nágor { Dronpur near the present Sujángarh probably } ...	7,81,386	
			7,81,386
	Bhatnér.		
	Bhatnér of Sirkár Hissár	9,32,742	
	Marota of Sirkár Múltán	2,80,000	
			12,12,742
	Sirkár Surat.		
	Junágarh and 47 other parganás ...	3,32,69,962	
			3,32,69,962
	TOTAL		4,12,06,274

or about ten lakhs of rupees, if the *dám* be considered a fortieth part of a rupee.

Rái Singh, in fact, held not only the present territory of the Bíkánír State, with perhaps a few villages of Jodhpur and the British districts of Hissár and Sirsá, but a fine jágír in Gújarát and about Súrat.

The chronology of the "Kíyánt" is probably incorrect at this period, for the date of the firmán is many years subsequent to the great operations in Gújarát; but it appears that other firmáns had been issued previously. The grants were probably made as much on account of Rái Singh's matrimonial connections with Akbar as on account of his military services.

Expedition against Sirohí.

Sirohí affairs about this time calling for interposition, the Emperor ordered Rái Singh to go there with a force. For some time a son of the Rání of Mewár had held half Sirohí by grant from Dehli; the Deora Chohán Rájpúts, the old rulers of the country, being left in possession of the other half. One of them, Surtán by name, had latterly succeeded in killing or excluding those of his brethren, who considered that they had a better right than himself, and also in killing and supplanting the Mewár prince.

Rái Singh marched to Mount Abú and attacked Surtán in his fort of Achalgarh. Surtán making an imprudent sally was taken prisoner by the Thákurs of Mahájan and Dronpúr, and was carried off by Rái Singh to Bíkánír, where he was confined in a palace called the "Nanghará."

It should be mentioned that the Márwár chronicles attribute the subjugation of Surtán to Srí Singh, Chief of Márwár (*vide* Tod, Vol. II, page 35). But the Kíyánt's account is corroborated by Musalmán historians, see Appendix.

Judging from the marvellous liberality to Chárans or bards with which the "Kíyánt" credits Rái Singh, he would appear to have had a great appreciation of poetry, and every important circumstance of his life is attested by a ballad.

Bounty to Chárans.

One Dúdá Cháran recited verses in honor of the Sirohí campaign, in which he made merry over a tooth of Surtán's broken by a spear-butt during his capture. The Rájá was pleased and told him to ask a boon. "Will it be granted?" enquired the Cháran. "Yes; ask," replied the Rájá. "Give me then Surtán," said Dúdá; whereupon the Rájá gave him not only Surtán, but the state of Sirohí. The episode appropriately terminated with a marriage which the Cháran brought about between Surtán and the daughter of Pirthwí Ráj, the Rájá's brother. Another instance of the Rájá's lavishness occurred at his marriage with a daughter of Rána Ude Singh of Mewár. On that occasion he distributed ten lákhs in "tyag," or gifts, to Chárans, and when going to the women's apartments, he, at the suggestion of a Mewár slave, bestowed an elephant and ten horses on Chárans for every step, fifty in number. But on a third occasion he exceeded even this measure of extravagant bounty.

After Rái Singh's* return to Bíkánír, one Shankar, a *Bhárat* or bard, recited some lines which pleased him, and the Mahárájá ordered his minister, Karm Chand, to pay him a "karor" of rupees from the treasury. When the 10,000 bags had been got out and arranged, Karm Chand reported the fact to the Mahárájá who was going to dinner. The Rájá directed that the money should be given to Shankar, as before ordered, but Karm Chand, who was anxious that the Rájá should see how much money he was on the point of parting with for nothing, remarked that Shankar ought first to present a "*nazar*" to the Rájá, and the delivery of the money was consequently postponed till after the Rájá's dinner. A darbár was then held, the 10,000 bags being spread out before the chief, who had divined that Karm Chand thought he did not know what he was doing. Having been assured that a whole karor was before him, he said—"This a karor, why I thought a karor was much more; here, Shankar! you make an obeisance (mujro) for a karor and a quarter," and then and there the minstrel received a million sterling in cash and an order on a tahsil for twenty-five lakhs more! † There can be no doubt, ever, that the poets, for the sake of the precedent and example, have ly exaggerated Rái Singh's liberality to them and others. Thus it is

* Rái Singh was not at that period peculiar in his readiness to heap favors and allow license to Chárans, as the following anecdote will show:—In Sambat 1649, the Rájá went to Jaisalmír to marry a daughter of the Ráwal, and Surtán restored to Sirohí by the Cháran was likewise at Jaisalmír for the same purpose. Surtán had a Cháran, Gaipo by name, who had a habit of insultingly addressing every one as "tu," and was called in consequence "Gaipo, tu karo." Surtán fearing lest he should "tu" people at Jaisalmír had left him behind, but Gaipo had a mind to come, and he came and was present at the "Samela" or meeting of the bridegroom and bride's relatives. Here he recited some lines, which pleased Rái Singh, who gave him an elephant, mounted on which he went to his master and told him he had addressed Rájá Rái Singh, the greatest person at Jaisalmír. Surtán, who in Bíkánír estimation was not superior in rank to some of Rái Singh's followers, was greatly ashamed of his Cháran whom he presently found lodged in the tent of Rám Singh, the Rájá's brother, and instead of complying with Surtán's orders to leave, he recommended Surtán to outdo Rái Singh's liberality; for, said Gaipo, notwithstanding the reputation of the Bíkánír Chief and the impossibility of competing with him in the value of his gifts, Surtán would excel him in generosity if he stripped his tent and gave everything to Chárans, which Surtán immediately went and did.

† Personal visits, too, were paid to bards in favor. One on his death-bed, seeing the Rájá approach, exclaimed—

"Beyond the Sumer Mountain, beyond the utmost ocean, beyond the ten quarters,
The stem of Rái Singh's fame has stretched through the nine climes."

stated that in the course of his lifetime he gave to Chárans, Bháts, and [illegible] horses, three and a quarter karor [illegible] h, and 100 of a lákh each. The [illegible] ed) that something deemed an equivalent, such as a child, a conquered territory or dignity, was given instead of the actual sum specified.

Jodhpur falls into the hands of Rái Singh.

In Sambat 1635, Jodhpur fell into the hands of Rái Singh. The Kíyánt relates that the city was taken by the Rájá's distinguished brother, Rám Singh, from Chandar Sen, who, after his expulsion from Jodhpur (compare Tod, Vol. II, page 28, 1st Edition) established himself at Jálor, whence he contended with Rám Singh, who on one occasion took his standards and "*nagárá*" or kettle-drum, and the "*chandar sení nagárá*" is on occasions triumphantly beaten at Bíkánír to the present day. When fighting with Chandar Sen, Rám Singh accidentally killed his antagonist's *parohit* or family priest, and so grieved was he at the circumstance that he forthwith renounced for ever the use of arms. He substituted the excitement of political intrigue for that of war, and was murdered in Sambat 1656 by the Thákur of Chúrú at the instigation of one of Rái Singh's Ránís. His brother, Pirthwí Ráj, soon avenged him by slaying his murderer.

Rám Singh seems to have been a typical Rájpút, noble, impetuous in action, and powerful in body. The very exaggerations show the reputation he bore: thus he is said to have killed the *parohit* before-mentioned, and his horse too, at a single blow, and in the Gújarát war to have severed the trunk of the king's elephant with a stroke.

Rái Singh is stated to have resided four years at Jodhpur, to which, on the representation of Ráo Ude Singh, the lawful ruler, he was induced eventually to behave generously. Ude Singh is said to have pointed out to him that he could scarcely hope permanently to retain Jodhpur, although he might succeed in causing its transfer to some race other than the Ráthor, which, since he (Rái Singh) was* head of the Ráthors, would be a result discreditable to him, and Ude Singh urged him rather to exert his influence with the Emperor to obtain sanction to the restoration of the ancient rulers of the country. According to the "Kíyánt", Rái Singh pressed the point so heartily and successfully at Dehli that Ude Singh, in Sambat 1639, was re-established in his rights and created a Rájá. Rái Singh, however, retained the parganá of Nágor, which had been long detached from Jodhpur, and which, as related already, Rái Singh had taken from a Musalmán.†

Jodhpur restored to the Márwár Chief.

From Sambat 1642 to Sambat 1649 Rái Singh was employed in the Dakhan, where he was Súbadár of Burhánpur. He is said to have kept the petty chiefs under control, and to have governed his province well; whilst at Burhánpur he planned and caused his minister, Karm Chand Bacháwat, to begin the present fine fort of Bíkánír on the site indicated by the omens in Bíká's time (*vide* page 7). The foundations were dug in Sambat 1645, and it was finished in Sambat 1650, the year after the Rájá's return home from his *súbáh*. In Sambat 1652, the Rájá is said to have discovered a conspiracy against his life, the prime mover in which was the aforesaid minister, Karm Chand, and, strange to say,

Present Fort of Bíkánír built.

Conspiracy against the Rájá.

* It must be understood that these expressions are those of the writer of the Kíyánt.

† The possession by Rái Singh of Jodhpur is mentioned by Ferishta, Vol. II, pages 235-238 of Brigg's Translation, but not by Tod, who only speaks of his possession of Nágor and Mertia

notwithstanding the Rájá's magnificent treatment of Bráhmans and the minstrel class, a *parohit*, a *Bhárat*, and a *Cháran* figure amongst the conspirators. Their object is said to have been to place the Rájá's eldest son, Dalpat, or his brother, Rám Singh, on the "*gadi,*" Rám Singh and Karm Chand monopolizing the power of the state. Karm Chand and his family, having received timely warning, escaped to Dehli, where they were well received, and it is stated that they made the supreme authority acquainted with Bíkánír secrets, an offence still held in native states to be one of the most heinous possible. But in other respects Karm Chand was now in a position to be a thorn in the side of the Rájá.*

* It may here be stated that tradition at Bíkánír assigns a cause other than that above mentioned to the Rájá's animosity to Karm Chand, the bitterness of which and its tragical results the sequel will show. It is believed that Karm Chand, who was a good chess-player, attracted by his skill in that game the notice of the Emperor, who would often cause him to sit down and play whilst his master and other Rájás stood by in humble attendance on the Emperor. This was naturally most galling to Rái Singh, who conceived a hatred towards his servant, and who, after his return home, sought to kill him—a fate Karm Chand only escaped by flight to Dehli, as above related. This version of the story would account for the Emperor's kindly reception of the Bacháwat, and the subsequent position of influence he seems to have occupied at Dehli.

The following anecdotes from the "Kíyánt" illustrate the character of Pirthwí Ráj, another, and the most distinguished, brother of Rái Singh, and are fair types of the stories, puerile as they may appear, of passion, reckless courage, spiritual power, and readiness in speech and rhyme in which Rájpúts delight. He had a third brother, one Amar Singh, who, having been offended by the Emperor, became in Rájpút fashion a "*bábrotiá*" or brigand, and collected together a band of 2,000 men, with whom he plundered the country. The Emperor sent a force under one Arab Khán to catch him, and treated lightly Pirthwí Ráj's emphatic declaration that Amrú would not be caught and that he would kill his pursuer. Pirthwí Ráj warned his brother that he was bound to verify his prophecy, and Amar Singh appealed to his followers to support him in maintaining his own and his brother's honor. The Dehli troops succeeded in surrounding the Rájpúts in a village where their leader lay asleep after swallowing opium, and no one dare awake him, as he had an ugly habit of striking with his "*talwar*" when so disturbed. Arrows and bullets were flying, but still Amrú slept on, till at length a Cháran girl, who having met with maltreatment from her husband lived with him, broke his slumbers with a song. The moment he woke, he said: "Lady, the army is here." He then gave opium to his men, sallied forth, charged and cut through the Dehli troops, and charged back on them. Arab Khán was on an elephant, upon which Amar Singh caused his steed to spring in the astonishing manner peculiar to native horses and represented in Mewár pictures of the great Ráná Partáp and his famous steed Chytak. (*Vide* Tod, Vol. I, page 338.) The animal had his feet on the elephant's tusks, and Amar Singh had one hand on the howdáh, while with the other he had dealt Arab Khán a mortal blow, when a stroke from behind cut him in two. The first news which reached Dehli reported only the death of Amar Singh, and the Emperor sent for Pirthwí Ráj and said to him: "Give Amrú water." Pirthwí Ráj, however, confidently denounced the news as false, and soon another post brought word of Arab Khán's death, and told how Amar Singh's upper half lay with the former's corpse in the howdah. The Emperor in ecstacy of admiration exclaimed: "Alláh! well-done, Amrú! Ah Father! Amrú *was* a Hindu, a flying tiger! Bravo! You too, Pirthwí Ráj, who had such faith in your brother! Your pledge is good indeed!" To complete the romance, the lady who roused Amrú to action should have mounted his funeral pile as his wife did, but she preferred retiring to Bíkánír.

Pirthwí Ráj made pilgrimages, and was so great a devotee that when he was at Agra he could tell the movements of Lakmi Nath's image (*murat*) at Bíkánír. He likewise secured the favor of a powerful Cháran woman, who promised to succour him in need. When at Dehli he incurred the hostility of the ex-minister Karam Chand, who tempted the Emperor to send for Pirthwí Ráj's wife, according to the abominable custom of the Nauroza. Pirthwí Ráj in a song invoked the Cháraní's aid, who promptly appeared to him in a vision, and Pirthwí Ráj addressed her in a couplet of verses. At that juncture, owing, it is said, to the Cháran woman's power, the Emperor abolished the disgraceful practice of the Nauroza, and Pirthwí Ráj's honor was saved. For more about Pirthwí Ráj and the Nauroza, and a different account of its abolition, *vide* Tod, 1st Edition, Vol. I, pages 343, 344, &c. Rái Singh, it would seem, did not escape the disgrace which his brother avoided.

A girl had been poisoned by a jealous lover, but though the poison was known to be good and sufficient, the girl somehow did not die. The circumstance attracted much attention, and none could solve the mystery. At length, Pirthwí Ráj explained that the girl was kept alive by the intensity of her passion for some man, and that death would follow her union with him. The experiment was tried, and Pirthwí Ráj proved to be right.

One day the Emperor said to Pirthwí Ráj: "You have saints *pír*) in your power; can you foretell the date of your own death?" Pirthwí Ráj replied: 'Yes, I know I shall die in six months' time at the Bisránt Ghât at Mathura, where a white crow (*kág*, probably *Karníjí*) will appear.'

In Sambat 1654, Rái Singh went to Bhatnér, which had been twenty years consecutively in the possession of Bíkánír; whilst he was there, a father-in-law of the Emperor, one Nasír Khán, happened to pass through. Whilst halting in the town, Nasír Khán outraged a Khatrí's daughter, and the Mahárájá, though made aware of the fact, did not venture openly to punish him; however, he gave a hint to the official deputed to wait on Nasír Khán [illegible] This man, one Tejá Bagor, when Nasír Khán [illegible] him and others because the supplies were [illegible]se his temper, and gave Nasír Khán and all his party a shoe-beating. Although the Rájá himself went to apologize to the Musalmán, and made a show of dismissing Tejá, Nasír Khán w[illegible] not be appeased, but went to Dehlí, took counsel with Karm Chand and ot[illegible]rs, and complained to the Emperor, who demanded the surrender of Tejá—a demand with which Rái Singh refused to comply. The Rájá's son, Dalpat, consequently received the grant of Bhatnér, which he not only occupied, but also attacked Bíkánír and defeated the Rájá, who had to go as a suppliant to Dehli. Dalpat himself was after a while expelled from Bhatnér by a force from Dehli brought on him by his enemies, the Bhatís and Johyás, and returned eventually to Bíkánír, but apparently soon recovered Bhatnér.

[illegible]r taken from Rái Singh [illegible] to his son.

In Sambat 1661 the Emperor Akbar died. A Bíkánír poet wrote on the event: *"In a moment his treasure is another's;*
"Naked has gone Akbar Sháh Jalál."

Death of Akbar.

On the accession of Jahángír, Rái Singh went to Dehli, where his old minister, Karm Chand, then lay dying The Rájá [illegible]

Rái Singh goes to do homage to the new Emperor.

the Rájá must have loved [illegible] told his sons that the Rájá only wept because he saw him dying undisgraced, and he warned them never to go to Bíkánír. After his death the Mahárájá paid a visit of condolence to the family, and treated the sons with distinction.

It may be properly mentioned here, in connection with Bíkánír ministers, that Rájá Rái Singh introduced two new officials, whose descendants to the present day retain high or respectable positions in Bíkánír. One was Tiloksí, a Tosmiwál *mahájan*, who came from Nágor to arrange the Rájá's establishments, which, though shorn of their grandeur, retain to some extent in the present day the organization then

Rái Singh's officials.

[illegible] the Emperor sent Pirthwí Ráj to Attak, where he remained on service. Five months [illegible]

suggested that Pirthwí Ráj, whose skill in versification was well known, would, if present, have completed the rhyme; whereupon the Emperor, with the caprice which is often characteristic of a despot, at once ordered Pirthwí Ráj to be summoned from the frontier post where he had been sent that his prophecy might be falsified On the very day on which he had foretold that his [illegible]

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A girl had been poisoned by a jealous lover, but though the poison was known to be good and sufficient, the girl somehow did not die. The circumstance attracted much attention, and none could solve the mystery. At length, Pirthwí Ráj explained that the girl was kept alive by the intensity of her passion for some man, and that death would follow her union with him. The experiment was tried, and Pirthwí Ráj proved to be right.

One day the Emperor said to Pirthwí Ráj: "You have saints *pír*) in your power; can you foretell the date of your own death?" Pirthwí Ráj replied: 'Yes, I know I shall die in six months' time at the Bisránt Ghát at Mathura, where a white crow (*kág*, probably *Karnjí*) will appear.'

In Sambat 1654, Rái Singh went to Bhatnér, which had been twenty years consecutively in the possession of Bíkánír; whilst he was there, a father-in-law of the Emperor, one Nasír Khán, happened to pass through. Whilst halting in the town, Nasír Khán outraged a Khatrí's daughter, and the Mahárájá, though made aware of the fact, did not venture openly to punish him; however, he gave a hint to the official deputed to wait on Nasír Khán [illegible] This man, one Tejá Bagor, when Nasír Khán [illegible] ing him and others because the supplies were [illegible] lose his temper, and gave Nasír Khán and all his party a shoe-beating. Although the Rájá himself went to apologize to the Musalmán, and made a show of dismissing Tejá, Nasír Khán [illegible] not be appeased, but went to Dehli, took counsel with Karm Chand and [illegible]ers, and complained to the Emperor, who demanded the surrender of Tejá—a demand with which Rái Singh refused to comply. The Rájá's son, Dalpat, consequently received the grant of Bhatnér, which he not only occupied, but *also attacked Bíkánír and defeated the Rájá, who had to go as a suppliant to* Dehli. Dalpat himself was after a while expelled from Bhatnér by a force from Dehli brought on him by his enemies, the Bhatís and Johyás, and returned eventually to Bíkánír, but apparently soon recovered Bhatnér.

[illegible]r taken from Rái Singh [illegible] to his son.

In Sambat 1661 the Emperor Akbar died. A Bíkánír poet wrote on the event: *"In a moment his treasure is another's; "Naked has gone Akbar Sháh Jalál."*

Death of Akbar.

On the accession of Jahángír, Rái Singh went to Dehli, where his old minister, Karm Chand, then lay dying. The Rájá visited him, was apparently affected, and shed tears, so that Karm Chand's sons remarked that after all the Rájá must have loved their father. But Karm Chand saw deeper, and told his sons that the Rájá only wept because he saw him dying undisgraced, and he warned them never to go to Bíkánír. After his death the Mahárájá paid a visit of condolence to the family, and treated the sons with distinction.

Rái Singh goes to do homage to the new Emperor.

It may be properly mentioned here, in connection with Bíkánír ministers, that Rájá Rái Singh introduced two new officials, whose descendants to the present day retain high or respectable positions in Bíkánír. One was Tiloksí, a Tosmiwál *mahájan,* who came from Nágor to arrange the Rájá's establishments, which, though shorn of their grandeur, retain to some extent in the present day the organization then

Rái Singh's officials.

That day the Emperor sent Pirthwí Ráj to Attúk, where he remained on service. Five months [illegible] when the Emperor and his courtiers in [illegible] a pair of [illegible] he had put [illegible] *chakwí* are [illegible] of a stream [illegible] had been [illegible] the fashion [illegible]

introduced, and are spoken of as the thirty-six establishments (*chattís kárkháne*). The title of "*Kotárí*" is still borne by the descendants of Tiloksí. The other was Karmsí, a Rakhecha, who came over with the Rájá's Jaisalmír bride, and whose descendant, Mán Mal, is now one of the most influential officials in Bíkánír, and has often been *díwán*.

Rái Singh goes to Burhánpur.

Immediately after the death of Karm Chand, Rái Singh was again appointed to the Subáh of Burhánpur, where, after a visit to Bíkánír, he set off with his son Súr Singh, and he governed there successfully for seven years.

Last injunctions of Rái Singh.

His death.

In Sambat 1668 he fell ill, and Súr Singh, seeing that his father's end was approaching, with folded hands asked for his last injunctions. These were that the Bachávats, the family of Karm Chand, should be enticed to Bíkánír, that on them should be visited the sins of their father, and that *Parohit* Mán Mahes and *Bhárat* Chotji, and the other conspirators associated with Karm Chand, should receive the reward of their misdeeds. Having exacted a promise that his wishes should be attended to, the Rájá expired Sambat 1668. Three *Ránís* and three "*pátrs*" were burnt with him.

His family.

Rájá Rái Singh had four sons—(1) Dalpat Singh, (2) Súr Singh, (3) Kishen Singh, (4) Bhopat Singh, who died immediately after his marriage to a Púgal lady, who became *satí*, and in whose honor a fair called the "*dasmi*" (held on the 10th of the month) still takes place.

In A. D. 1570 a sister of Rái Singh was married to the Emperor Akbar, and in A. D. 1586 a daughter was married to Prince Sílím, who afterwards became the Emperor Jahángír.

Neither event is alluded to in the "Kíyánt," but the facts are recorded by Ferishtá (pages 234 and 260, Brigg's Translation). For Professor Blochmann's account of Rái Singh and his immediate successors with comments thereon, see Appendix.

Dalpat Singh.

Accession of Dalpat Singh. Goes to do homage at Dehli.

Dalpat Singh, who took his seat on the Bíkánír "*gadí*" Sambat 1668, was born in Sambat 1621. On his accession he went to do homage to the Emperor at Dehli, where he remained in attendance at the court for a year. He then returned to Bíkánír apparently without leave, for he was summoned back, and, as he did not obey, incurred the imperial displeasure.

Attempts and fails to establish a fort in the desert.

The year after he became Rájá he likewise excited the ill-will of some of his Bhátí nobles, by beginning a fort in the desert at a place called Chundehr (near the present Anúpgarh), intended to keep them in stricter subjection. It was not finished, for the Bhátí Thákur of Khárbára came with 3,000 men and filled in the foundations as soon as they were dug.

Dalpat Singh makes an enemy of his brother Súr Singh.

The Rájá continued to make enemies. His brother, Súr Singh, held Philodí with eighty-four villages, and Dalpat Singh, with the concurrence of his favorite, the alleged conspirator Parohit Mán Mahes, resolved to resume these eighty-four villages, leaving Súr Singh only Philodí. The *díwán* pointed out to Dalpat Singh that it was improper to confiscate grants made by his father and to impoverish his brother; but under Mán Mahes's influence the Rájá persisted, and Súr Singh was deprived of his lands. He came to

Bíkánír, accompanied by his vassals *(jilla)*, and visited the *parohit*, whose servants kept him waiting—a common source of offence—till the *parohit*, who had eaten opium, awoke from his sleep. At length the *parohit* came out, but, in answer to Súr Singh's application for his lands, said that such petitions were useless, as the Mahárájá at present had no intention of restoring the lands.

Súr Singh, by the advice of his people, abstained from at once raising an insurrection, bu [illegible] months at Bíkánír, solicite [illegible] Ghât on the Ganges. T [illegible] ticipated, suggested that [illegible] n-law, the famous Rájá Mán Singh, at Sángánér *en route*, Súr Singh proceeded to Sarambhjí, where he received a summons to Dehli, procured no doubt by his agent. There the Emperor granted to him Bíkánír, and sent 50,000 men under Nawáb Zabdí Khán to put him in possession. But Dalpat Singh defeated it at Chápar; and even when Zabdí Khán was largely reinforced, he dared not again face Dalpat Singh: so great was his prowess. It was, however, resolved to try intrigue, and such was Dalpat Singh's unpopularity that his nobles of every class fell away from him, and openly or secretly united with Súr Singh. The Thákur of Khárbára, already mentioned as strong enough to defy the Rájá, held back, but at length on Súr Singh's marrying his daughter he joined him. But one official of note seems to have acted loyally, and that was Thákur Sí the Bed, an old Baniá servant of the state, who had been *díwán* in Rái Singh's time, and at this period was Governor of Bhatnér, with 242 villages and 3,000 fighting-men under his control. To Súr Singh's invitation he replied that he was the servant of him who occupied the "*gadí*," and by him would he stand: why should Súr Singh, now that so many had joined him, strive to induce but one more. Surrounded by his treacherous *sardárs*, Dalpat Singh had gone forth to battle, when the Thákur of Chúrú, who was sitting as "*Khawás*" or attendant in the howdáh behind him, seized him and made him over to a party which conveyed him to Hissár, whence he was sent to Ajmír and imprisoned. He had been there for four months, guarded by 100 men, when accidentally Thákur Háthí Singh, Champáwat of Márwár, halted at Ajmír on his way to visit his wife's family. The Rájá, seeing his camp, sent to enquire whose it was, whereupon the Thákur sent a *chobdar* to the Rájá with a polite message. The Rájá expressed a desire to see the Thákur, but the latter replied that the interview should take place on his return journey. "Yes," groaned the Rájá, "he a free man is going to see his relations; why should he trouble himself about a wretched prisoner?" This taunt roused the Rájpút spirit in Háthí Singh, who well knew what the imprisoned chief wanted of him, and, talking with his followers, he thus reasoned: "We are all subject to repeated births and deaths (individual existence is a poor thing), and to die on a great occasion gives permanent fame (which is a grand thing)." The others replied: "Yes, [illegible] a great occasion, for, through the faithlessness of many [illegible] Rájá is confined. Than to fall with him a worthier [illegible] found, and though we have not lands in Bíkánír we [illegible] and honor this chief as our own. Let him not die a [illegible] then all resolved to rescue the Rájá or perish; and,

Súr Singh goes to the Emperor and gets grant of Bíkánír.

Bíkánír invaded by an imperial force

Dalpat Singh defeats it at Chápar.

Is taken prisoner by treachery.

Is confined at Ajmír.

Champáwat of Márwár devotes himself and followers in attempting his release.

sought to dissuade some of his people from joining in the almost hopeless effort, they asked how they could die better ("*mháne aiso parab bale kathe mile*"), and why should they avoid such a glorious death? Were not they, too, Rájpúts? The 11th of Phágan Budí was the date fixed for the event, which the Ráthors prepared for by dyeing their clothes with the fatal saffron. The curious were told that they were preparing for nuptials. On the morning of the 11th, alms (*dán-pún*) having been distributed, Háthí Singh's party, consisting of 400 men, half foot, half horse, attacked and killed the guard over Dalpat Singh, whom they saluted and released. They were, however, soon surrounded by the Súbadár of Ajmír with 4,000 men, and escape became impossible. The women were then slaughtered and the death sally made, in which none escaped. Eight days afterwards the news reached Bhatnér, where, as the safest place in his territory, Dalpat Sing had sent six of his wives. All of these became *satí* with the turban of the Rájá at Bhatnér, where a monument with their hands carved on it still bears witness to the fact;* while to the present day, in memory of Háthí Singh's devotion, Champáwats have the privilege of approaching on horseback the Háthí Pol gate of the Bíkánír Fort, while others are compelled to dismount at a distance.

Dalpat Singh and the whole party killed.

Satís.

Súr Singh.

Súr Singh, who was born in Sambat 1651, took his seat on the Bíkánír "*gadí*" in Mangsar, Sambat 1670 (A. D. 1613), and as usual went to Dehli to do homage. When there, he paid a visit to the family of the late minister, Karam Chand Bacháwat, whose hesitation to return to Bíkánír he successfully exerted himself to remove by a solemn guarantee (*dharm karm*). He went so far as to dismiss his *díwán*, in order to give the office to Lakhmi Chand and Bágh Chand, the sons of Karm Chand. The Bacháwats thereupon re-settled in Bíkánír, but two months had hardly elapsed when one morning at daybreak their quarters were surrounded by 4,000 Bíkánír troops, and they soon perceived that their entire destruction was intended. Though they belonged to one of the *baniá* castes, they had, like many of their class who live amongst, and hold office under Rájpúts, imbibed much of the Rájpút spirit, and they resolved to die hard. They were supported by 500 Rájpúts in their employ. So, after grinding up their jewels and killing their women, they rushed forth upon the troops, many of whom they slew; but at length the whole of them were killed, their houses were destroyed, and the spot is now inhabited by Bojaks (Jain temple sweepers) and Jattís. None other are allowed to live on it. However, the Rájá did not succeed in exterminating the Bacháwats, of whom one boy happened to be absent with his mother's family, and his descendants are now in Udepúr. In the same year that the slaughter of the Bacháwats occurred, Súr Singh further carried out the dying behest of his father by confiscating the lands of the conspirators, *Parohit* Mán Mahes and *Bhárat* Chotojí. They both came to Bíkánír to sit "*dharna*" on the Rájá; but, finding their attempts to intimidate unavailing, they erected a funeral pile on the present site of the village Dinglí and burnt themselves to death. The "*Parohitpaná*" and "*Bháratpaná,*" *i.e.*, the offices of priest and minstrel respectively, were thenceforth lost to their families, and the right

Accession of Súr Singh.

Destruction of Bacháwats.

Further punishment of conspirators against his father.

* General Cunningham tells me that he has seen the monument at Bhatnér.

to the horse or elephant ([illegible]), used by the bridegroom in approaching the bride's residence at Ráj marriages, was conferred on a *Bhárat* of village Chándasar. Another of those denounced by the late Rájá, Burta Ját, was also killed, a [illegible] Thákur being the instrument.

I here omit the contents of some pages of the "Kiyánt," which give a long account of the part the Gor Rájpúts of Ajmír played in the wars of the period, particularly in those which ended with the enthronement of Prince Khúrram under the name of Sháhjahán, after the death of the Emperor Jahángír. It is sufficient to state that during the whole reign of Jahángír, Súr Singh is said to have retained the imperial favor. A *mansab* was conferred on him, but he does not seem to have held so much territory as his father, for the state consisted of but thirteen parganás.

Extent of Bíkánír territory at this time.

These, however, comprised the present Jodhpur Parganás of Nágor and Philodí to the south of Bíkánír, while to the north and north-east most of the territory of Sirsá and Hánsí was under the sway of the Rájá. Indeed, at one time Úde Bhán, Thákur of Mahájan, levied taxes from the Johyás on the births and grazing of cattle up to the banks of the Satlaj.

Bounty of Súr Singh.

Súr Singh, though he allowed one bard to burn himself before his eyes, did not neglect the poets. When one, Cholují by name, presented to him a work called the "*Belgranth*," or, "The Book of the Clinging Creeper," the Rájá bestowed on him village Dandusá and six others, besides a lakh "pusáo." But this grant and another of three villages are the only ones recorded, so that Súr Singh could have been no imitator of his father's extravagance. The Rájá was successful in keeping in check the disaffected. He caused Tejmal, the dangerous Bhátí Thákur of Kárbhara, to be murdered by treachery, but he raised to the rank of Ráwal another Bhátí Thákur, Sain Dás of Jaimalsar.

Ban laid on marriage with the Jaisalmír House.

A circumstance occurred in Súr Singh's time, which to the present day affects the marriage relations of Bíkánír. A niece of Súr Singh had been married to Ráwal Bhím of Jaisalmír. Shortly after the death of the Ráwal, which occurred when Súr Singh was at Bíkánír, the [illegible] his niece, begging him to come with a f[illegible] her son, whom the Bhátís wished to k[illegible] Jaisalmír, news of the murder of his grand nephew [illegible] then swore that no Bíkánír [illegible] oath which has been held [illegible]

Death of Súr Singh in the Dakhan.

[illegible]hari, when on service in the Dakhan, [illegible] His *satís* were but four in number, two *Ránís*, one *pátr* and one *[illegible]* (a concubine of the second rank), and a slave-girl.

His sons were three in number, Karan Singh, Satr Sál, and Arjun Singh.

Karan Singh.

Accession of Karan Singh.

Karan Singh, who was a great grandson of the famous Rájá Mán Singh of Amer, was born in Sambat 1663. *He succeeded his* father, Rájá Súr Singh, in Sambat 1688 (A. D. 1631). The Rájá as usual went to Dehli to do homage and get his father's "*Mansab*," renewed. But he does not seem to have prospered there much, as the parganá of Nágor, a few years after his accession, was

Loses Nágor.

taken from him and conferred on Amar Singh, an uncle of the reigning Rájá of Jodhpur, from which

he had been expelled. The cause of his expulsion is curious, as illustrating the wide difference between the habits of the Rájpúts of Rájpútáná and the habits of those who dwell beyond its limits. The daughter of Gaj Singh, Rájá of Jodhpur and brother of Amar Singh, had been married at Banáres to a prince of Ríwá, a Bhágelá Rájpút, who came to Jodhpur to take away his bride. One day Amar Singh, returning from hunting, was passing at dinner time the Ríwá encampment, and was invited to dinner by the prince. Amar Singh and his party, according to the custom of Rájpútáná, sat down in a row, without further preparation than stretching a cloth (*pantía*) to sit upon, and waited for their dinner to be handed to them by men of the barber caste (*náís*). This excited the ridicule of the Bhágelás, and the prince asked Amar Singh what kind of *Kshatri* is he who does not consecrate a space (*choká*) to eat in, and who does not wear a "*janeo*" or sacred thread, which is never dispensed with by individuals of the highest castes of the east and south, but often discarded by the Rájpúts of Rájpútáná. The result of the Bhágelá's banter was tragical, for Amar Singh flew into a passion, drew his "*talwár*," and killed the Ríwá prince, whose wife became a "*satí*" instead of going to Ríwá, and Amar Singh was banished from Jodhpur, whence he, as the manner was, went to seek favour at Dehli. For curious details of the ceremony of "*Deshwatah*" or banishing, *vide* Tod's Vol. II, page 44 of 1st Edition.

Anecdote illustrating difference between habits of Rájpútáná Rájpúts and those elsewhere.

The grant to Amar Singh of Nágor caused bad blood between him and Rájá Karan Singh, more especially because he took possession of village Lakhania belonging to Bíkánír Proper, but which he claimed as part of Nágor. Karan Singh, with the sanction of the Emperor, succeeded in ousting him from Lakhania, and the matter being so settled, peace was maintained between the two disputants by their enforced detention at Dehli.

In Sambat 1701, Rájá Karan Singh was sent to the Dakhan to repress a petty rebel, whose town, Jowári, was granted to him. Having successfully accomplished his mission, Karan Singh returned to Bíkánír in Sambat 1704.

Karan Singh sent to the Dakhan.

After the Rájá's return, his vassal Sadá Sen, Ráo of Púgal, rebelled, and after a siege of a month Púgal was taken by the Mahárájá. Notwithstanding its uninviting situation in the wild wastes between the city of Bíkánír and Múltán, Púgal had been a place of note. The Bhátís acquired it from the Ponwars in Sambat 915. Even then it was the chief of 200 villages, which in Karan Singh's time had grown to 561. The descendants of Shekhá, Bíká's father-in-law, now claimed the division of the estate, which was accordingly partitioned amongst the representatives of the three sons of Shekhá. The descendant of his eldest son, Haro, obtained Púgal and 252 villages. Two descendants of a second son, Kewan, obtained, the one Bhíkampur with 84 villages, the other Birsálpur with 41 villages, while a fourth, the descendant of Bagojí, received Ráimalwálí with 184 villages.*

Returns and takes Púgal.

An account of Púgal.

In the struggle between the sons of Sháhjahán for the imperial throne, the Bíkánír Chief threw in his lot with the fortunate Aurangzíb. Two of his four gallant sons, warriors as brave as any who have sprung from the Ráthor stock, were present in the principal battles for the crown, and it is said that in more than one they led the van. In the last fight with Prince Dárá they particularly distinguished themselves,

Services of the Rájá's sons.

* The names of the four *sardárs* were Ráo Ganesh Dás of Púgal, Ráo Dyal Dás of Birsálpur, Thákur Súr Singh of Bhíkampur, and Thákur Askaran of Ráimalwálí.

[illegible]

the Rājā [illegible] how the [illegible] side of his [illegible] of the army [illegible] levelled [illegible] subsequently [illegible] hands of [illegible] joined the [illegible] time the army [illegible] assistance of [illegible] vert all the Hindu [illegible] counsel [illegible] cause the [illegible] which the Hindu [illegible] their enemies. [illegible] take possession of the [illegible] As had been [illegible] tiresome, and the [illegible] they would [illegible] portion of the [illegible] Rājā of Amer [illegible] for twelve [illegible]

The Rājā [illegible]

hands of the [illegible] immediately [illegible] at least they would [illegible] in a body [illegible] were the least [illegible] danger to himself [illegible]

[illegible]

* [illegible]

2nd Edition [illegible]

generations there have been a class of Saiyads employed in the Bíkánír forces who have furnished many faithful soldiers to the darbár.

The emperor returned to Delhi naturally angry with the Bíkánír chief, and an army was ordered against him. In the struggle Karan Singh, after the manner of his ancestors, applied to Karníjí for help. He proceeded to Deshnúk, and before the image of the goddess sung a hymn (chirja) of his own composition, praying for protection from the Mughals. This "chirja" is still sung at Deshnúk on nights of watching (ráti jaga). The Rájá's piety had the desired effect. The army, which had advanced one march against Bíkánír, was recalled, and the Maháráj़á summoned to Dehli by an "ahadí" or messenger.*

The Rájá threatened with the emperor's vengeance.

Applies to Karníjí for help.

The emperor summons him to Delhi.

The Rájá took anxious counsel with his people as to whether the summons should be obeyed. One party said: "Go, we cannot be convicted of disloyalty;" but the principal ministers deprecated the Rájá's going, and suggested that his eldest son, Anúp Singh, should go in his place. Karan Singh replied that, though he knew the emperor would never forgive him, yet he had confidence in Karníjí; that it was best for him to go, for, if there was to be treachery, it would probably be in the king's presence, and there would be a grand opportunity of showing him and others how he and his could die. Leaving Anúp Singh at Bíkánír, the Maháráj़á sent his two most distinguished sons, Kesrí Singh and Padam Singh, before him to Dehli. At this juncture Banmálí Dás, a natural son (khawáswál) of the Rájá, volunteered to become a Muhammadan if the Bíkánír mansab was bestowed on him. The emperor, it is stated, assented, and resolved to have Karan Singh murdered in darbár after arrival at Dehli. The plot had matured, the assassins were appointed, but all was frustrated by the formidable appearance of the famous Kesrí Singh and Padam Singh as they sat beside their father in darbár. The emperor made a sign to the assassins, only too glad to obey him, not to act; and as the Bíkánír party were leaving, he praised the chief's two gallant sons, especially alluding to the conduct of Kesrí Singh in the last great battle with Dárá, conduct which, said the emperor, saved his life. Karan Singh replied with much tact that the victory was no doubt due to the piety of the emperor, who read the Korán through the heat of the struggle. Aurangzeb finally resolved to use the Bíkáníris instead of murdering them, so Karan Singh was sent to Aurangábád in the Dakhan, where he held a grant of the betel (pán) garden, round a village called Karanpúrá, no doubt established by himself. Karan Singh never returned from Aurangábád. The year of his death is not specified, but it is told that just before he died he sent a message to Anúp Singh, urging him to be on his guard against the traitor Banmálí Dás. At Karanpúrá he built a temple of Karníjí, which is still maintained from the Bíkánír treasury, and copies of the betel-growers' (panwáris) sanads or grants are still preserved in the Bíkánír records. Karan Singh gave but two or three villages in

Treachery of a natural son of the Rájá.

The Rájá goes to Dehli and defeats the plot against his life.

The Rájá sent to the Dakhan, where he dies.

* A functionary well known in Bíkánír, where they were often unwelcome guests. In the time of one Rájá it is said that the ahadís, from the time they entered Bíkánír, obtained nothing but brackish water to drink, and found their tents incessantly full of that "torment of travellers" in the sandy tracts—the spiked husk of the bharút grass. When they begged that better arrangements for their comfort might be made, they were met with the reply: "Such is Bíkánír, and such the hardships those who live in it must endure;" so that the ahadís took care that their residence therein was no longer than they could help. The ahadís were gentlemen troopers directly under the Emperor's orders, and were employed on various special duties, see Blochmann's *translation of the Ain Akbarí*.

religious grant. Eight Ránís and eleven khawáses (concubines of the highest rank) became satí after his death. He had eight sons: (1) Anúp Singh, (2) Kesrí Singh, (3) Padam Singh, (4) Mohan Singh, (5) Debí Singh, (6) Madan Singh, (7) Ajab Singh, and (8) Amar Singh.

Anúp Singh.

Though the date of Karan Singh's death is not specified in the proper place in the "Kiyánt," it appears from a subsequent casual remark that the year was Sambat 1726 (A. D. 1669).

Accession of Anúp Singh.

Thákur Khushál Singh of Chúrú alone of the Bíkánír sardárs was present with the Rájá at his death; the rest had left him to wait upon his son, Anúp Singh, at Bíkánír. After Khushál Singh had performed the sacred duties of the funeral, and conveyed the Mahárájá's ashes to the Ganges, he returned to Bíkánír, where his presence caused much uneasiness among the time-servers who surrounded Anúp Singh.

The traitor Banmálí Dás gets the grant of Bíkánír, which, *however, Anúp Singh recovers.*

The latter frankly acknowledged his devotion, saying: "You are indeed the true son of the late Mahárájá, I am only his son in name." Anúp Singh did not immediately succeed to the "gadí." For a time the Bíkánír mansab was conferred on no one. At length through, it is said, the exertions of some of the old Baniá officials, who went to Dehli and bribed the Wazír, the state was granted to Anúp Singh. But shortly afterwards it was capriciously transferred to Banmálí Dás, the apostate. Anúp Singh, however, went to Dehli and succeeded in recovering his state, which was *attached to a mansab of Rs. 3,000. The territories at this time* consisted of the following parganás, which, however, apparently do not include the territory around the city:—

Bíkánír parganás.

(1) Sírsá, (2) Tosham, (3) Fatiábád, (4) Ratío, (5) Bhatnér, (6) Síwání, (7) Atkheri, (8) Siúran, (9) Mem, (10) Ahawo, (11) Malot, (12) Philodí, (13) Agroha, and (14) Bhitandá. For an account of most of these parganás, see Gazetteers of Hissár and Sírsá, where they are now chiefly situated, and the greater part of which they comprise.

Besides the above he held in the Dakhan the parganás of Sajawalpur, Nasro, and Rakháwat.

Anúp Singh sent to the Dakhan.

On obtaining the mansab Anúp Singh was sent to the Dakhan, where he had to contend with the Chief of Rájgarh.

Men of the Baniá caste distinguish themselves in the struggle there.

Anúp Singh present at the taking of Golcandá.

He is made a Mahárájá.

In the fight with the rebel it is remarkable that a Kotárí, *i. e*, an hereditary Baniá official, led the van, while another of the same class was the only person of note recorded as killed. One thákur, Kharak Singh of Bukharko, is mentioned as having distinguished himself. Anúp Singh likewise took a prominent part in the capture of Golcandá, and for his services was, according to the Kiyánt, made a Mahárájá. After a short interval at home, during which he contracted two marriages, Anúp Singh was again sent to the Dakhan, this time to Adúní, a name still well known in Bíkánír as connected with the glory of its fighting-men. An important event in the Bíkánír State occurred whilst the Mahárájá

Rebellion of Khárbará and Ráimalwálí Bhátis aided by Johyás.

was at Adúní. The Bhátí thákurs of Khárbará and Ráimalwálí rebelled, and a hereditary Baniá official, named Mukúnd Rái, volunteered to undertake their reduction. The Mahárájá provided him with letters to all the

officials in Bíkánír believed to have funds at command, and sent him to Bíkánír, where he succeeded in raising a force of four thousand men. One Bhátí, Bhág Chánd, a great grandson of Tejmál so famous in Rájá Rái Singh's time, supported the darbár. The Bhátís to the number of two thousand were assembled in the fort of Churaia. It was situated about one hundred miles north of Bíkánír, and the Rájpúts, who are fond of defining regions by some characteristic natural product, spoke of it as beyond the region of the "phog." It was in this locality that Rájá Rái Singh wished to erect a fort, but was baffled by Tejmál Bhátí. The place was besieged by Mukúnd Rái's force, whereupon the Bhátís called in the aid of the Johyás, so frequently a thorn in the side of Bíkánír. The Johyás attempted to throw supplies into the fort but failed, and the Bhátí leaders then began to treat with Mukúnd Rái. They reminded Mukúnd Rái of Rájá Rái Singh's failure to establish a fort, and how Tejmál had said: "Where the phog grows the land is yours, but where the sájí and lái grow it is mine;" and they pointed out that the lands on the banks of the Hakro had often changed hands; Hamírde Dasodá had once held them, then the Johyás, afterwards one Jái Singh, then for a time the Khinchí Rájpúts, after them the Kailan Rájpúts, and then the Bhátís; but Ráthors had never possessed them, and had no valid claim to them. Meanwhile the Bhátís in the fort were starving, and on Mukúnd Rái and his principal lieutenant, Amar Singh Sringot, swearing that they would be safe, the Bhátí leaders, Jagrúp Singh and Bihárí Dás, came to discuss matters in the Ráthor camp. After a long debate the Bhátí "peshkash" to be paid to the Bíkánír darbár was fixed at a lákh, and it was promised that the ráj troops should be removed. During the negotiations Mukúnd Rái's enemies in Bíkánír sent word by letter to the Bhátís that Mukúnd Rái meditated treachery, and if the Bhátís could manage to kill him the writers would avert the displeasure of the Bíkánír darbár. Bihárí Dás, however, did not accept the warning: he had exchanged "pagrís" with Mukúnd Rái, and he now showed him the letter. In five days Rs. 50,000 of the stipulated "peshkash" had been paid, and as Mukúnd Rái said he would get the rest excused, unbounded confidence dwelt in the minds of the thákurs. To diminish expenses the Bhátís sent away the Johyás and reduced their garrison to five hundred men. Mukúnd Rái and Amar Singh now saw that if their oaths were disregarded, the object of their desire could be obtained. Discussing the matter together they decided that "loyal service must be sinless" ("siám kám nir dosh hai"). Accordingly they attacked the fort at midnight, surprised the garrison, killed Jagrúp Singh and Behárí Dás, and took the fort. On its site in Sambat 1735 a larger fort was built named "Anúpgarh," which is now looked upon as one of the principal strongholds of Bíkánír. The Mahárájá at Adúní was greatly pleased with this success, and handsome rewards were conferred on Mukúnd Rái and Amar Singh. Bhág Chand Bhátí, mentioned above as loyal to the Darbár, received the grant of Khárbará, which estate is still held by his descendants. The immediate result of the grant was disastrous, for Khárbará was attacked by the son of the slaughtered Behárí Dás, supported by the Johyás, who took Khárbará and laid waste all the northern border. Whereupon the Thákur of Mahájan, whose estate adjoined Khárbará, represented that if Khárbará were given to him, he would extend the boundaries of Bíkánír to the banks of the Satlaj. He obtained the grant,

Mukúnd Rái's expedition against them.

Treacherous destruction of the Bhátís.

Fort of Anúpgarh built.

Continued contests with the Bhátís.

whereupon the son of the late grantee, Bhág Chand, attacked Khárbará, supported by the Johyás. The Mahájan thákur was killed, and his heir fell into the hands of the Johyás. As he was but a child they released him, and he subsequently avenged his father by slaying a number of Johyás in their own country; but when that took place Faríd Khán, leader of the attack on Khárbará, was dead, and all that the young thákur could do against him was to strike his tomb with his sword; the mark of the blow long remained, and it is said that from that date the Johyás did homage and paid taxes to Bíkánír, though often rebellious. Indeed, within a year or two the Johyá chief of Hissár attacked Sírsá held by the Thákur of Bukharko, who with others was killed, and for the time the parganá lost to Bíkánír. One Hyát Khán, Bhátí, who had charge of Bhatnér on the part of the darbár, joined the Johyás, and for a short season made himself independent in Bhatnér. It should be noticed that Hyát Khán's position at Bhatnér was due to Mahárájá Anúd Singh's suspicions of his own thákurs, whom he believed to be favorable to his brother, Padam Singh; and Padam Singh had disregarded his authority, and *it was thought aspired to the "gadí."*

Punishment of the Johyás, the allies of the Bhátís.

Bhátís join the Johyás.

Bhatnér for a time lost to the darbár.

The Mahárájá was learned in Sanscrit and valued literature. When the Bráhmans were concealing their books and often destroying them from fear of the intolerant emperor, Anúp Singh bought a number, and they or their dust are still in the library of the Bíkánír fort. Two works, the "Anúp Raka" and the "Anúp Meghmálá," were written in Sanscrit in honor of the Mahárájá, who seems, by the villages he gave to Chárans and the mode in which they speak of him, to have almost revived the golden days of Rái Singh.

Mahárájá's literary tastes

Banmálí Dás, before mentioned as an illegitimate son of Karan Singh and as having intrigued to obtain the mansab of Bíkánír, was still pressing his suit at Dehli, where he was on intimate terms with the Saiyad Hasan Ali, who, having acquired great influence over the emperor, obtained for Banmálí Dás half the Bíkánír mansab; so Banmálí Dás came to Bíkánír with three thousand men and encamped near the old fort of Bíka. The Mahárájá entertained him handsomely, but Banmálí Dás, who, as before mentioned, had become a Musalmán, slaughtered goats and sheep near the temple of Lakhmí Nárain, and when remonstrated with declared he would kill cows there if he liked. He then sent for the accountants and demanded their ledgers in order that he might determine what villages to take. As they were unable to give up the ledgers, he kept them prisoners. However, a clever Ahír, named Ude Rám, volunteered to help the Mahárájá out of his difficulties. Going to Banmálí Dás he told him that he would not find out the good villages by keeping the accountants, but that he himself was ready to give him all the information he required; and on Banmálí Dás resolving to have his fort at Chingoí, Ude Rám obtained from the Mahárájá an order (rúka) placing him in possession of Changoí and half the other towns and villages of Bíkánír. It so happened that the Mahárájá had married the daughter of a poor thákur named Lakhmí Dás Sonagrí, who having nothing to give in dowry had once told the Mahárájá that he was ready, as an equivalent, to perform any service which might be required. The Mahárájá now sent for him, and, reminding him of his promise,

Banmálí Dás, the traitor, gets the grant of half Bíkánír.

Banmálí Dás comes to Bíkánír.

Settles at Chingoí.

desired him to kill Banmálí Dás. The thákur protested against being required to shed the blood of a son of the late Mahárájá Karan Singh, and when pressed, stipulated that at least some one else should share the guilt. A Bíká was accordingly associated with him. The two went to Changoí pretending to be outlaws (báhrotiás), and the Mahárájá sent messengers to Banmálí Dás begging him not to give them refuge, of which communication no notice was taken by Banmálí Dás. Lakhmí Dás told his intended victim that he had brought his daughter to be married to him, and Banmálí Dás, quite deceived, married a slave-girl who personated the thákur's daughter. The night of the marriage the girl put poison ("somal") into the bridegroom's cup, and so Banmálí Dás died. He had been accompanied to Bíkánír by a Nawáb, and to make matters square with this Nawáb, the shrewd Ahír Ude Rám was sent. The Nawáb at first threatened vengeance, for he said he well knew how Banmálí Dás' death had been compassed; but a lákh of rupees changed his disposition, and he reported to the emperor that Banmálí Dás had died a natural death. No blame fell upon Anúp Singh, and thus, in the words of the "Kíyánt" writer, Banmálí Dás got his deserts (kíye ne púga)." Thákur Lakhmí Dás received in reward Bás and Rájpúrá, and Ude Ram Ahír's descendants are still servants of the darbár and a large village bears his name.

Plot against the life of Banmálí Dás.

He is murdered by Thákur Lakmí Dás.

Lakhmí Dás and the Ahír Ude Rám rewarded.

In Sambat 1755 Mahárájá Anúp Singh died at Adúní in the Dakhan. Two Ránís, three khawáss, seven pátrs, four sahelís, and three female attendants became satís.

Death of Mahárájá Anúp Singh in the Dakhan.

Anúp Singh had four sons: Sarúp Singh, Síyán Singh, Rúdr Singh, and Anand Singh.

Before beginning the reign of Anúp Singh's successor, some farther account must be given of Anúp Singh's brother Padam Singh already often alluded to. He is *par excellence* the hero of Bíkánír, and occupies in the minds of the people, if we may compare small things with great, the same place which Richard the Lion-hearted holds or held on the minds of the people of England. To the present day his huge sword is reverently preserved, and at certain seasons "pújá" is performed before it. Reckless courage, great personal strength, and extreme open-handedness were the characteristics on which Padam Singh's popularity rested, as will be seen by the following anecdotes, which, though greatly exaggerated, are doubtless founded on fact. During his father's life-time he was employed in the Dakhan, and fought at Aurangábád with his brother Mohan Singh. The latter possessed a pet deer, which one day the kotwálí officials finding loose in the city tied up and the kotwál appropriated; so that when Mohan Singh's people claimed it, the kotwál declared it had been his for a long time. After an angry altercation Mohan Singh's servants went away, and reported the incident to their master, who was very angry. The next day both brothers went to the emperor's darbár, for the court was then at Aurangábád. Padam Singh had arrived before his brother, and after paying his respects in the darbár, had come out to lounge and smoke with his friends. When Mohan Singh came and entered the ante-room (deorí), he met the kotwál, accompanied by his brother-in-law. Mohan Singh complained to the kotwál of the treatment his servants had met with the preceding day, but the kotwál insolently replied that, as regards the deer, both he and his servants lied. A violent quarrel now began. The Bíkánír prince was drawing his sword when the kotwál and his brother-in-law both assaulted him and killed him before he could strike a blow. The uproar was heard on all sides, and Padam Singh left his "hukká" and went to see what had occurred. He found his brother lying with apparently a slight wound in his face, and he said to him: "What! you, a stout man, down from a wound like that!" Mohan Singh replied: "The mortal wound is in my back, and the murdering kotwál lives, though I die." Padam Singh drew his sword, grasped his shield, and hurried into the darbár where the kotwál had gone. The emperor retreated hastily to the palace; the nobles stood in consternation, and some ran away. Padam Singh rushed

Anecdotes of Padam Singh.

upon his enemy, severed him in two with a blow which also left a mark upon the pillar near which the kotwāl was standing. He then returned to his dying brother, who pointed out the kotwāl's brother-in-law escaping, whom he also killed with a blow which fell like the weapon of Indra. Padam Singh then carried off his brother, none venturing to molest him, and the next day the emperor himself treated him affably, confiscated the kotwāl's property, and refused his son access to the palace.

On one occasion when a Nawāb, a friend of the Rājā of J[illegible], had conspired with the Rājā to murder Karan Singh of Bīkānīr, Padam Singh, who was on an elephant with his father, disconcerted their plan by a marvellous exhibition of strength, which made the conspirators afraid to attempt any treachery so long as they were within reach of Padam Singh. The feat which awed them consisted in Padam Singh's dragging the Nawāb's elephant alongside of that on which he and his father were seated by pulling the Nawāb's howdah. Other anecdotes are told of Padam Singh's prowess, which I will not detail.

The generosity of Padam Singh was, to judge from the "Kīrtan," exercised chiefly on minstrels. The author of the "Kīrtan" includes him amongst thirty-one individuals, gods and men, whom during the four "yugs" he considers to have earned the title of "Dātā" or giver. "These," he says, "are born in all the world of the thirty-six royal races, and their names should be reverently repeated in Parmeshur's name, as in the early morning."

Padam Singh's great act of lavish bounty was the gift of nine lākhs to a Chāran at Udaipur in reward for a single complimentary [illegible] on his [illegible]. Another somewhat curious one is related. A Chāran and his wife, near Bīkānīr, were in great poverty. They reflected that if they were but to apply to Padam Singh, they would be sure of relief; but they neither made nor knew [illegible], and were too proud to beg directly. They resorted to a method of getting the money required, and at the same time of preserving their respectability, which I have known to be practised by proud men in poverty elsewhere in Rājputāna. A woman who could write drew up a bond, attested by the sun and moon, purporting to be written by Padam Singh, and pledging him to pay Rs. [illegible] which he had borrowed from the Chāran. The latter went to the Darbār with the bond. There Padam Singh received him kindly, and divining his circumstances and motive, acknowledged the bond, and not only ordered that it should be paid, but that with [illegible] additional it should be paid by his heirs and successors annually to the Chāran's representatives, and for two generations it is said to have been actually paid.

The circumstances of Padam Singh's death are dwelt on at great detail by the author of the "Kīrtan," but I will relate them briefly, and shall not attempt to bring the exaggerations within the bounds of truth. In Samvat [illegible] there was much fighting in the Dakhan. One Nawāb, [illegible] Khān, is stated to have been in command of the imperial troops on the [illegible], and with him was Karan Singh and his brother Padam Singh. The army was hard-pressed, and [illegible] Khān deputed Padam Singh to try to keep the enemy in check with a body of 25,000 horse, and protect the supplies which were constantly being cut off.

Satr Sāl of Ratlām had joint command with Padam Singh, and there were several other distinguished persons with them. After Padam Singh and Satr Sāl had left the main body for the object indicated, it was attacked by [illegible] and [illegible] Rāi, the leading opposing chiefs. Their attack was sudden and their success seemed assured, when the detached cavalry with Padam Singh at their head attacked the assailants in rear and put them to flight. This done Padam Singh fell back [illegible] kōs, and gave his brother, the Mahārājā, of whom he was jealous, [illegible] refusing either to pay or receive a [illegible] but he declared himself [illegible] that might come to hand. He had not long to wait. The chiefs [illegible] made a sudden attack early one morning upon the detachment. [illegible] being given, Padam Singh coolly said that he would finish his [illegible] before he went to fight, and Satr Sāl began the action [illegible] tected the batteries, but the Dakhanis pressed hard and the [illegible] of being lost. Padam Singh was informed of this just as he was [illegible]. He dressed hurriedly and went forth. [illegible] him to lie quiet that day and not to fight, and when [illegible] would remain with him, he asked if it thought he could not [illegible] nagārā" (kettle-drum) [illegible] the enemy [illegible].

The Dakhanis were in two [illegible] of horse commanded by [illegible] on an elephant. [illegible] fantry and penetrated to [illegible] and [illegible] Dakhani's chest and back, [illegible]

cubit beyond them "as though a black devil had struck." Padam Singh then drew one of the two swords he carried and slew fifty-three of the enemy who surrounded him. His horse was disabled, but a follower gave him up his horse named "Patásá," and formerly a gift to him from Padam Singh. By this time Padam Singh had lost half his force, but he still fought on and killed one of Jádú Rái's generals; when again he lost his horse. Obtaining another, he slew eight more of the enemy, which now surrounded him on all sides. He was covered with wounds, as also was Satr Sál. At this juncture he desired the young Prince of Ratlám, who was by his side, to withdraw from the fight if possible. "You withdraw," was the reply of the prince. "What! am I Ját-suckled?" returned Padam Singh, thus showing that in that age Játs were thought meanly of, Súrajmal not as yet having arisen.

Soon but few, men remained with Padam Singh, who, perceiving that the "nishán" and "nagárá" were in imminent danger of capture, charged with his few men, among whom, as though to belie Padam Singh's recent words, was a Ját who showed special gallantry. Dismounted, Padam Singh fought on foot, cutting in two all whom he struck. At length he fell senseless "like a wounded lion," and his surviving followers did what they could to save themselves. The victor, Jádú Rái, was in the deepest distress from the death of his brother Sanwant Rái, killed by Padam Singh, and clamoured to be confronted with his slayer. Search was made, and 200 "paundas" (the space between the hands stretched out to the right and left) from the funeral pile preparing for Sanwant Rái, Padam Singh was found sitting still alive, though partly stupefied by his wounds. He had made one or two balls (pind*) of blood and earth, and a stream of blood "like a branch of coral" flowed from his body. There was not a spot on it as large as a finger's point unwounded. His sword and shield had fallen from his hand, but a dagger was in his girdle. Jádú Rái, seeing his enemy, struck him a blow; and Padam Singh, roused by it, with a dying effort sprang up, seized Jádú Rái, dragged him from his horse, threw him on the ground, knelt on him, drove his dagger three times through his chest and back, and expired with the last thrust. Padam Singh, though dead, had done his work, for he had slain the two Dakhaní leaders, and their bands dispersed in consequence.

A "chhatrí" was built over the ashes of Padam Singh on the banks of the Taptí, and four of his wives died satí on receiving news of the death of their lord. The date of Padam Singh's death was Sambat 1739. Satr Sál of Ratlám escaped with his life, but he had received eighty-four wounds; he and others who had from twenty-seven to seventy wounds recovered.

The two brothers Kesrí Singh and Padam Singh each held mansabs from the Emperor Alamgír. Kesrí Singh's was of Rs. 2,500. He was killed in Kángrá in Sambat 1727. His honors were probably earned in the great battle which placed Aurangzeb on the throne, for he then greatly distinguished himself. Padam Singh had a mansab of Rs. 2,000, and with it he held a grant of Etáwáh and Mainpúrí.

Sarúp Singh.

Accession of Sarúp Singh.

Remains in the Dakhan.

Zanáná intrigues in Bíkánír.

A Rání, the Rájá's mother, causes a leading thákur to be murdered by a eunuch, named Lallat.

Sarúp Singh was born Sambat 1746, and succeeded to the Bíkánír "gadí" Sambat 1755. He was with his father at Adúní when he died, and he remained in the Dakhan after his accession, his mother, a Sesodiá princess, being in power at Bíkánír, where the officials were quarrelling. One Lallat, a "názir" or eunuch, was the Rání's right-hand man, and his principal opponents were some thákurs, amongst whom were the owners of Bhukarko and Jessáno. The last, Prithwí Ráj by name, was musáhib or general, and Lallat to get rid of him persuaded the Rání, when she happened to be sick, that he had tried to poison her. She was consequently most anxious to destroy both him and his friends, which was effected by the eunuch and Mukúnd Rái (the treacherous conqueror of the Bhátís), who induced Prithwí Ráj and his followers to come to the palace to hear letters read from the young Mahárájá in the Dakhan.

* "Pind" is used as offerings to ancestors.

They were made prisoners first and then murdered in cold blood—an act which caused great indignation throughout the country. Lallat, the eunuch, was blamed by the Mahárájá, and seems to have lost his position with the Sesodiá Rání. For a short time after the murder he is mentioned as being in the employ of a Rájáwat dowager Rání, whose two sons, Suján Singh and Anand Singh, were, she conceived, in danger of being murdered by the Sesodiá, as the latter feared one of them might supplant their half-brother the Mahárájá.

Lallat leaves the Rájá's mother and takes service with another dowager Rání, a Rájáwat.

The Rájáwat Rání accordingly arranged to send them to Dehli under charge of Lallat. They were on their way there, and had already gone three marches when a Jaisalmír Bhátí, who was in their train and who bore a great reputation as a seer, pronounced the omens against further progress for sixteen watches, and the party therefore halted for that period. It had expired, and they were about to proceed on their way when two "Kásids" (messengers), bearing despatches from the Dakhan, arrived bound for Bíkánír. They refused to tell any news, but Lallat took forcible possession of the despatches, and discovered that Mahárájá Sarúp Singh had died of small-pox. Suján Singh, the eldest of the two sons of the Rájáwat dowager, was now the rightful chief of Bíkánír, and Lallat at once returned with his charge to the palace, assembled the officials, and proclaimed Suján Singh Mahárájá; Baisakh Sudi 7, Sambat 1757.

The Rájáwat sends him away in charge of her sons, Suján Singh and another.

On his way gets intelligence of the Rájá's death.

Returns and makes Suján Singh Rájá.

Suján Singh.

Suján Singh, son of Anúp Singh, was born in Sambat 1747 (A.D. 1690), and succeeded to the "gadí" Sambat 1757 (A.D. 1700) [illegible]. He was employed in the Dakhan at the time [illegible] Emperor Aurangzeb's death, immediately after which event Ajít Singh, Rájá of Jodhpúr, [illegible] Bíkánír. The Bídáwáts on the frontier [illegible] posed towards Suján Singh and began [illegible] with the Jodhpúr chief. Karan Singh of Gopalpúra, however, [illegible] of Bídás-ar were stoutly loyal, and were consequently [illegible] Ajít Singh; but they managed to communicate with their [illegible] and to acquaint them with the plan of the Rájá. [illegible] Bíkánír was not sufficient to prevent the occupation of the city [illegible] forces, and the "án" (oath of fealty) of Ajít Singh [illegible] without protest, for Rámjí, a blacksmith of the Bíkánír [illegible] cut down the Jodhpúr banner, decl[illegible] no other there prevailed. Before [illegible] five of them. Judging from the [illegible] cumstances of this occupation would seem to [illegible] the "Kiyánt" mentions that the Jodhpúr [illegible] Bukarkho and leader of the Bíkánír forces, [illegible] the butchers now dwell. Finally, Ajít Singh [illegible] which suffered much from the heat and [illegible] great credit for his conduct, and when [illegible] [illegible] on him, as a mark of [illegible]

Accession of Suján Singh.

He is employed in the Dakhan.

Second invasion of Bíkánír by Jodhpúr.

In A. D. 1719, the year that Muhammad Sháh took his seat on the throne of Dehli—a year, it is stated, of great plenty—Mahárájá Suján Singh returned to Bíkánír after ten years' service in the Dakhan; and although royal messengers (ahadís) came to summon him to Dehli, the weakness of the empire was now such that he did not think it necessary to obey, but in order not entirely to break with the emperor, he sent a force to serve him. Shortly after, Ajít Singh is said to have made an attempt to seize the person of Suján Singh when out hunting away from his fort; but a "Srípujjí" or Jain priest being warned in a vision sent word to the Mahárájá that the Jodhpúrís were on him, and he had only just time to return to the fort when five hundred horse from Jodhpúr suddenly appeared. Their leader was one Díp Chand Biás, who professed to be the bearer of presents and compliments from Rájá Ajít Singh in connection with the recent birth of a son of Ajít Singh. Some time after, Suján Singh felt secure enough to absent himself for some weeks from Bíkánír in order to get married at Dungarpúr. On his way back he was invited to Udepúr by the Ráná, with whom he stayed for a month enjoying the sports of Mewar. His horse "Jambu díp" attracted much attention by its wonderful leaping powers, and when the Ráná admired it he presented it to him fully equipped.

Suján Singh returns home from the Dakhan.

Disregards the orders of the emperor.

Ajít Singh, the Jaraja of Jodhpúr attempts to capture Suján Singh.

Suján Singh goes to Dungarpúr to be married.

In Sambat 1787, the Mahárájá proceeded with a force to Nohar to punish the insurgent Bhattís and Johiyás. The Bhattís submitted, humbly presented the keys of the fort of Bhatner, and paid a "peshkash" of Rs. 20,000. Another insurrection about the same time was headed by Daulat Singh Kándhalot. Him the Mahárájá had killed in some treacherous manner (chuk kar máriyo).

Quells an insurrection of the Bhatís and Johiyás.

In Sambat 1790, after an interval of more than a quarter of a century, Jodhpúr again invaded Bíkánír. Rájá Abhai Singh then sat on the Jodhpúr "gadí," but the invading force, 15,000 strong, was headed by his bold brother Bakht Singh. Zoráwar Singh, eldest Kanwar or son of Sarúp Singh, was then at Nohar with 22,000 men. He marched to protect the capital, and in a battle at Taláo Najásar Bakht Singh was defeated. Abhai Singh, however, supported him with 80,000 men, who encamped near the city of Bíkánír; but they suffered so much from want of supplies and water that Abhai Singh sent Bakht Singh to the Ráná of Udepúr to beg him to assist in negotiating terms of peace. The Ráná accordingly sent mediators, and Abhai Singh, who was not now in a position to press any demand on Bíkánír, was glad to be permitted to retire unpursued. So hurried was the retreat that the pole of the Holí fire, which the Jodhpúrís had planted as usual on the first of Phágan and which ought to remain undisturbed till the 15th of the month when it is burnt, was placed in a cart and carried to Nágor, where the two brothers held the Holí festival. This evidence of the straits to which the Jodhpúr host had been reduced afforded great pleasure at Bíkánír, and a satirical ballad commemorating the circumstance is on record.

Third invasion of Bíkánír by Jodhpúr.

After these events an ill-feeling arose between the Mahárájá Kanwar Zoráwar Singh and his father, the Rájá, in consequence of the dislike of the Kanwar towards one Khawás Anand Rám. The Mahárájá strove to humor his son, but the latter would hear of nothing less than the murder of Anand

Quarrel between Suján Singh and his son Zoráwar Singh.

Rám, and as he was not gratified, he left Bíkáuír and resided chiefly at Nohar. There he obtained assassins who succeeded in killing Anand Rám by night. Zoráwar Singh then moved with his force towards Bíkánír, and encamped at village Udásar, one kós distant. The advisers of the Rájá urged him to avoid a collision with his son, and in order to bring the latter to his father, two Ráńís went to Zoráwar Singh at Udásar. A reconciliation was effected. Zoráwar Singh agreed to do homage to his father, and the latter to make over to him all power, which the Kanwar soon had to exercise against a rebellious Bhátí thákur, Ude Singh of Jaimalsar. The Bhátí was compelled to pay Rs. 5,000 "peshkash," and to do service in person.

The Sánkhlá Killadár of the Bíkánír Fort conspires to betray the fort to Jodhpúr.

At this time Bakht Singh, the brother of the Rájá of Jodhpúr, held Nágor and cherished ambitious designs upon Bíkánír. With him Daulat Singh, descendant of Nápo, the Sánkhlá and hereditary killadár of the Bíkánír Fort, entered into a conspiracy and promised to betray his charge. Several other persons were induced to join, and amongst them Ude Singh of Jaimalsar and Siwá Parohit. Other conspirators were Bhagwán Dás, son of Gordhan, and his two sons. The plot had ripened; Kanwar Zoráwar Singh had gone to Udásar, and the fort was thus deprived of its best defender. It so happened that Jetsi Parihár, a grandson of Rájsí and one of the hereditary Parihár servants of the state, was connected by marriage with the malcontent Ude Singh, and at the same time high in favor with the Darbár, to which he was devotedly faithful. Jetsí and Ude Singh at this juncture went to the

The plot fails.

Mahárájá Kanwar at Udásar, where Ude Singh gave a feast. As Ude Singh became heated with wine, he let drop words which showed that he had some great secret in his keeping, whereupon Jetsí pressed him to disbosom himself to him, his relation and friend. Jetsí soon discovered that the seizure of the fort that very night had been arranged. Instantly he sent a camelman (ótí) to summon those of his people who were near, while he himself repaired to the fort, about a kós distant. Going to the bastion where Parihárs were on duty, he shouted to them to let down a rope, as the gates being shut he could not get into the fort. When he had been drawn up, he hurried to the zanáná door, and when the Mahárájá, induced by his urgent messages, came to him, he told the treachery of the Sánkhlá. The Mahárájá then went with Jetsí to the Surajpol (Sun Gate), which was found to be unlocked, as also were the other gates of the fort; while at the Killadár's post, in spite of the lateness of the hour, conversation was going on. Precautions were taken, the guns of the fort were fired, so that the Killadár's messenger, who had gone to fetch Bakht Singh with 2,000 horse lying ready at a convenient distance, knew that the conspiracy had been discovered; and Bakht Singh and t[illegible] at a timely retreat. In the fort the [illegible] were after a fight all killed. After t[illegible]re entrusted to a Dhábhái, while to Jetsí Parihár was confided the management of the state.

Death of Suján Singh.

It was but a few months after the conspiracy above described that Suján Singh died, Póh Sud 13th, Sambat 1792, at Rai Singhpúrá, where he had gone to settle a quarrel between the Thákur of Bábdrán and Bukarkho. Five "pátrs" or mistresses of inferior rank were burnt with the Rájá's body at Ráisinghpúrá, and two days afterwards, when the news reached Bíkánír, four Ráńís also were burnt with the Rájá's pagrí.

Suján Singh had two sons, Zoráwar Singh and Abhai Singh.

Zoráwar Singh.

Zoráwar Singh sat on the Bíkánír "gadí" Mágh Budi 9, Sambat 1792 (A. D. 1735). He was born Mágh Budi 14, Sambat 1769. He began his rule by expelling some Jodhpúr troops who occupied "thánás" in Bíkánír territory on the border of the two states.

Accession of Zoráwar Singh.

Expels Jodhpúrís from Bíkánír territory.

After this the Maháráját found it necessary to take the field in order to bring the state into order. Sangrám Singh, Thákur of Chúrú, being disaffected, was expelled and another put into his place, but on his going to Jodhpúr, the Maháráját came to terms with him and restored his estate. As, however, Sangrám Singh went to Chúrú without coming first to do homage at Bíkánír the breach was re-opened, and Sangrám Singh again went to Jodhpúr with a considerable following.

In Sambat 1796 the Jodhpúr attacks on Bíkánír were renewed. Thákur Sangrám Singh of Chúrú had been enabled to obtain a force of 10,000 men, with which he entered Bíkánír territory. The Thákur of Asoph approached, *viá* Philodí, with 15,000 men, but Bakht Singh had a quarrel with his brother Abhái Singh, Rájá of Jodhpúr, and desired to ally himself with Bíkánír. Zoráwar Singh at first distrusted him and required a proof of his sincerity, whereupon Bakht Singh took Mertia from Jodhpúr. It was then agreed that Bakht Singh should attack Jodhpúr in the absence of his brother, who was with the army invading Bíkánír. A Bíkánír contingent of 8,000 men, under Bakhtáwar Singh Mehtar, joined Bakht Singh, and the Jodhpúr chief, intimidated by the aspect of affairs, came to terms with Bakht Singh, to whom he agreed to pay two lákhs. Mertia was restored to Abhái Singh, and both the brothers then retired to their cities. Bakht Singh dismissed the Bíkánír contingent with all honor, and on its return the officers described Bakht Singh to their master as a man and something more (21 biswás).

Fourth invasion of Bíkánír by Jodhpúr.

At this period Bhatner was in the hands of the Johiyás from whom Bhím Singh, Thákur of Mahájan, received permission to take it. He was joined by Raotot and Bíká Thákurs, and a ráj official Mahta Raghúnáth Ratí accompanied the force. The Mahájan thákur in council with his coadjutors resolved to entice Málá, the Johiyá chief of Talwárá who held Bhatner, to a conference and then treacherously to kill him. First of all matchlocks and daggers were sent to Bhatner in the name of a Seth as though for sale, and a company of Rájpúts in disguise with them. The Johiyá was then invited to a feast, at which he was poisoned with "somal," together with the 70 sowárs who came with him. Having stabbed their victims to make the more sure of them, the Ráthors took their horses and rode to Bhatner, where, with the aid of the party and matchlocks, they killed Málá's sons and the rest of the garrison, and took possession of the fort, in which they found four lákhs of rupees and gold mohurs besides. This treasure the Mahájan thákur took possession of to the disgust of the ráj official and the other thákurs. At this period the Jodhpúr attack on Bíkánír already described took place, and the force was hastily summoned to Bíkánír. The Darbár afterwards employed Hassan Khán, Bhattí, to take Bhatner from Mahájan. He invested the fort, and got possession of two bastions, on which the Thákur of Mahájan buried a lákh of gold mohurs and evacuated the fort; and thus having lost both the plunder and the stronghold, he joined Sangrám Singh of Chúrú and Lál Singh of Báhdrán,

Mahajan Thakur takes Bhatner from the Johiyás.

and they all united with Mahárájá Abhai Singh of Jodhpúr, who again invaded Bíkánír with a very large force. When he reached Deshnuk he worshipped at the temple of *Karníjí and desired the Chárans in charge to* address him in the style adopted towards the Mahárájá of Bíkánír, saying that it would be Karníjí's interest to assist him; but they refused. The city was not defended, and Abhái Singh gave up a portion of it to plunder for three watches (pahar) and about a lákh of "lút" was taken. Rájá Abhai Singh's tent was pitched on the site of the old fort near the temple of Lakhmí Náth. He had a battery planted at the Anúp Ságar's chhátri, another in the east slope (sáran) of the Anúp Ságar well, and a third at the dwelling-place of the Dinglí Swámí. The Súr Ságar was occupied by the invaders, and the Báhdrán thákur had a battery and took up his quarters on the central "chabútrá" of the Gínání tank. The guns of the fort were well served. Bíkás, Bídáwats, and Ráotots formed the garrison, and Khushál Singh, of Bukarkho, was the leading thákur. The loss from the bombardment was considerable. One gun especially, called the "Shimbhúbán," placed on the present site of the artillery lines, did much mischief, and Kanwar Gaj Singh, whose post was opposite it, remarked on the skilfulness of the gunners and the desirability of destroying them. This was effected by a Parihár with a "Ramchangí" gun, which he asked to be allowed to use. Gaj Singh himself pointed a gun which struck the "Shimbhúbán" and made it unserviceable.

Fifth invasion of Bíkánír by Jodhpúr.

The Bíkánír Fort besieged.

Karníjí now made it manifest that she had not deserted her own people. Two Parihárs, who had been sleeping on the Súr Mandir in the fort, saw, when they rose one morning, a pure white kite (sánwlí) on the balcony [illegible] of the Suján Singh Mahal, and feeling convinced that it was Karníjí they went and told the Mahárájá, who came and saw the wonder. He addressed the kite in a couplet expressing welcome and confidence, to which [illegible] present rejoined with another couplet on the anticipated confusion of the invaders. The Mahárájá besought the bird to fly on to a swing [illegible], and to eat some sweetmeats (naí bed). The bird complied and a [illegible] it out of a silver vessel. It then flew off towards Deshnuk, leaving the Mahárájá re-assured by the sign.

Efforts were made to detach the Báhdrán [illegible] from Abhai Singh. The Mahárájá even visited him at his post [illegible] of Khushál Singh, who upbraided him for [illegible]. The incident *became known in the fort*, where the [illegible] of the Mahárájá and the reproaches of Khushál Singh formed the [illegible].

Bakht Singh of Nágor now showed a [illegible] Bíkánír, but he had to send twice before any notice was taken of his messages. [illegible] Anand Rám was then accredited to Bakht Singh [illegible] although Bíkánír needed relief [illegible] in [illegible] Bakht Singh told the Mahtá [illegible] of the Mahárájá of Bíkánír body and goods [illegible] Mahárájá Jai Singh of Jaipúr, [illegible] by an agent of Bakht Singh [illegible] Bakht Singh than the Bíkánír [illegible] fidence Bakht Singh had [illegible] promised his assistance, [illegible] Lakhmí Náthjí could [illegible] straits. The Mahtá [illegible] you consent to give [illegible] to write a "khar[illegible]

Khushál Singh, telling him he was on the point of marching and that they must "keep heart." At the same time a Bíkánír vakíl at Dehli sent word to Jaipúr that a re-assuring letter from the emperor had been sent to Bíkánír, informing the Mahárájá that even if he had lost the fort, Abhai Singh should be ousted from it as a "Bhút" by fire.

Mahárájá Jai Singh of Jaipúr invades Jodhpúr as an ally of Bíkánír.

Twenty thousand Jaipúr troops, under Rájá Mal Khatrí, joined Bakht Singh at Mertia, but the Bíkánír agent urged Jai Singh to take the field in person. The Mahárájá consulted his chief followers, some of whom deprecated interference; but Sheo Singh of Síkar, a man of great note, pointed out the folly of permitting Jodhpúr to annex Bíkánír, and thus increase in strength sufficiently to become a dangerous neighbour. Sheo Singh's argument prevailed, and the Mahárájá marched with his whole force. Abhai Singh on hearing that his territory was invaded sent to the Ráná of Udepúr for help. The Ráná recommended him to leave Bíkánír if Zoráwar Singh would consent to make him a humble salutation (naknaman). On this being proposed to Zoráwar Singh, he said: "Jai Singh will give my answer."

The siege of Bíkánír raised.

The Jaipúr force had not made many marches through Jodhpúr territory when news arrived that the siege of Bíkánír had been raised, and that Abhai Singh was pursued by Bíkánír troops. A commemorative couplet says that the siege had lasted three months and five days. Abhai Singh's retreat was very hasty. He himself hurried on with 2,000 horse to Jodhpúr, which he feared would fall into the hands of Jai Singh. The policy of the latter, however, was to keep both states in *statu quo*, and when a council of war, ostensibly to determine the next step, was held, no business was done, and only banter and jests were exchanged. Amongst the distinguished persons present at this darbár are mentioned, besides Rájá Bakht Singh of Nágor, Ráo Rájá Diler Singh of Bundí, Rájá Indar Singh of Sheopúr in Gwálior, Amír Singh Sesodiá of Sháhpúrá, Súraj Mal Ját of Bhartpúr, Rájá Gopál of Karaulí, the Badouria Rájá, and Bahádur Singh of Rúpnagar in Kishangarh. Bakht Singh was much disappointed at the manifest intention to do nothing, and in his interest Mahtá Anand Rúp went round to Mahárájá Jai Singh, who remarked that Govind Deojí* had made them successful, and that he proposed to take hostages for the indemnity (fauj kharch) he should exact and go away. The Mahtá who had told Bakht Singh that Girdhárijí would grant the "desire of his heart," pointed out to the Mahárájá what efforts Bakht Singh had made in the matter, and hoped that he would obtain some reward. But Jai Singh was intent only on obtaining his "peshkash" which was fixed at 21 lákhs of rupees. Eleven lákhs of this were paid in jewels which had come to Jodhpúr as part of the dowry of Jai Singh's daughter, who was married to Abhai Singh. They were brought in a golden dish to Jai Singh, who, instead of showing annoyance, remarked: "Ah! they are Jodhpúr jewels now; take them." For the remaining ten lákhs hostages were given.

Meeting of Rájás Jai Singh and Zoráwar Singh.

On the invitation of the Jaipúr chief, Zoráwar Singh came to Bana, in Jodhpúr, to meet his deliverer. At their interview Zoráwar Singh remarked that the aid just rendered crowned generations of friendly intercourse between the two states, and a minstrel repeated the following couplet:

"Abhai Ráj gripped Bíkánír as an elephant a "grah" (water animal),
Jai Singh heard the cry for help and like Harjí† gave aid."

* One of the protecting deities of Jaipúr.
† Or Govind Deoji. His temple at Jaipúr is in the palace garden north of the Tripoliá.

Jai Singh replied that [illegible] bli-gation to act for Bíkánír, for [illegible] nír, whose sister he had married [illegible] to help in return, and Govind Deo had granted it.

Zoráwar Singh gets assistance from Jaipúr in reducing his rebellious thákurs.

After this the Jaipúr chief lent aid to Zoráwar Singh in putting down his own rebellious thákurs, and Sádul Singh, the famous Shekháwat, and Ráj Singh of Jhiláí marched against the Sáindásot accompanied by Mahtá Bakhtáwar Singh. Sangrám Singh of Chúrú and Lál Singh of Bahádrán were preparing to resist. The latter had ten guns given him by his recent patron Abhai Singh, which were taken from him when he came into collision with Sádul Singh at Báí, whence he fled to Bahádrán. There Sádul Singh followed him, and obtained his submission and engagement to pay a "peshkash" of a lákh of rupees. The thákur was brought by Sádul Singh to Jaipúr, where he was emprisoned, and peace was established in Bíkánír.

Anand Rúp Mahtá for his diplomatic services received the title of "Gaí Bhúm-ká-Báhrú," and distinctions were conferred on Mahtá Bakhtáwar Singh, recent commander of [illegible]

Murder of the Chúrú thákur.

Mahárájá occupies Chúrú.

On his pledge of [illegible] me to [illegible] there he and his brother, Bohpat Singh, were treacherously murdered in their tent. The Mahárájá then himself occupied the Chúrú fort, confiscated all the moveable property, and expelled all the Banirots (the clan of the Chúrú thákur) except those in ráj service. After sequestrating the estate for six months, it was bestowed on Dhírat Singh, a son of the murdered Sangrám Singh. The "Kiyánt" contains an account of Bakht Singh's reconciliation with his brother Abhai Singh, their attack on Jaipúr, and the battle of Gangáro. Tod apparently [illegible]

Contest between Bakht Singh of Nágon and the Rájá of Jaipúr.

had refused to aid his des [illegible] Mahtá Anand Rúp to urge [illegible] Singh had been hesitating [illegible] village Bassi not far from Pohkar, and he was burnt at the latter place. Jai Singh soon marched back to Jaipúr having come to terms with the Jodhpúr leaders, and having restored to Bakht Singh the elephant taken at Gangáro which carried his "thákur" (idol) and other valued articles. Soon after Zoráwar Singh paid a second visit to Jai Singh, who came as far as the Chándpol gate of Jaipúr to meet him. Zoráwar Singh remained six months at Jaipúr, during which the Mahtás having fallen into disfavor were deprived of office. The mint (sikdárí), always alluded to as an important charge, also changed hands. But on the return of the Mahárájá to Bíkánír a Mahtá was again made díwán. The Bhattís and Johiyás were at this time troublesome and the Mahárájá resolved if possible to take Hissár from these two tribes who held it, and who are called in the Kiyánt "Classes of Turks." As was the practice with the chiefs of Bíkánír before entering on any great undertaking, the Mahárájá first visited the shrine of Karníjí, and leaving at Nohar the troops under Kanwar Gaj Singh and Shekháwat Náhar Singh

Zoráwar Singh visits Jaipúr.

Officials.

Mahárájá visits Karníjí preparatory to an invasion of Hissár.

and Mahtá Bakhtáwar Singh he went to Bíkánír and sent his whole family on foot to Deshnuk. He himself followed them, and also walked from the border of the wood which surrounds the shrine. He visited the shrine accompanied by his Ránís united to him by knots in their scarves (Ghat jori). Four Chárans' wives also went with the party, to each of whom a necklace was given. Other presents were bestowed on persons attached to the shrine. Food was distributed and a rupee and a blanket given to each family in the village. A golden umbrella presented on this occasion to Karníjí is still to be seen above her image.

Alliance with a Rao Ahír of Rewarí.

Advantage was taken of the return of a Rání from the Soram Ghát on the Ganges to establish an alliance with the Ráo Ahír Gújar Mal of Rewarí, by which town the Rání's party passed. The Ráo was to attack Hánsí while Zoráwar Singh co-operated on the Bíkánír border. But disturbances in Bíkánír territory, and the attitude of Bakht Singh now hostile to his old ally, caused delays which irritated Ráo Gújar Mal who needed aid against the imperial troops. At length a force was sent under Bakhtáwar Singh, Mahtá, and Daulat Singh, Thákur of Báí, which marched towards Hánsí while the Mahárájá occupied Hissár. At the same time another force acted against the Bhattís of Fatiábád.

Death of Mahárájá Zoráwar Singh.

Satís.

After the taking of Hissár the Mahárájá fell ill, and after continuing so for four days died at Anúppúrá in Bíkánír territory, not without suspicion of poison. Two Ránís, one khawás (mistress of the first rank), eleven pátrs (mistresses of the second rank), five mánas (slave-girls), and, strange to say, one Bráhman, employed in the cooking establishment of a pátr, and two slave-girls of pátrs, all became satí. They were consumed with the corpse at Anúppúrá, all except the Ránís and a pátr, who were burnt with the Mahárájá's "pagri" at Bíkánír.

Thákur Khushál Singh of Bukarko and Mahtá Bakhtáwar Singh procure the election of Gaj Singh to the "gadi."

Thákur Khushál Singh and Mahtá Bakhtáwar Singh secured the fort and the city, for great anxiety was felt about the succession, the late Rájá having died childless. Two sons of his younger brother, Anand Singh, had taken the field, supported by Bakht Singh. They encamped at Ládno on the border and ravaged Bíkánír. Khushál Singh sent a messenger bearing as a token a certain ring (bití), by means of which the claimants were induced to come to a conference at Garbala, where they encamped under a "khejrá" tree which bore a fakír's flag. Gaj Singh, their elder brother, who was favored by Khushál Singh, encamped under another "khejrá" tree, where the village gods (Bhúmiás) were situated. Omens were then observed: they indicated that the lord of the land (Bhúmdhaní) was under the Bhúmiás' khejrá. Amar Singh, the other aspirant, however, would not give way; but Gaj Singh's merits were known to all the officials and influential persons, and Khushál Singh, addressing a speech to those with him, had little difficulty in persuading them to accept Gaj Singh as their future master. Gaj Singh was then secretly summoned to Bíkánír from the khejrá tree; but at the fort gate, when offered the "gadí" of Bíkánír, a curious condition was imposed upon him. The Thákur and Mahtá stipulated that they should not be called to account for the expenditure of stores and treasure during the siege of the Bíkánír fort by Abhai Singh. Gaj Singh, taking the Sáligrám in his hands, swore not to take them to task: all difficulty to his accession was thus removed, and Asádh Bud 14th, Sambat 1802, at the time of morning prayer (Mangal arati) Gaj Singh took his seat on the "gadí."

The "tilak" was placed on his forehead, the guns were fired, the "nobat" sounded, and the new Rájá proclaimed.

Anger of the other claimants.

Amar Singh and his brother, the rival claimants at Garbala, heard the guns and their suspicions were aroused. They sent to see if Gaj Singh was still under his "khejrá" tree: apparently he was, and fast asleep upon his bed. But soon it became known that a Bhárat named Sattidán was personating him, and then Amar Singh thought it time to mount and be off. Uttering threats he turned his horse's head towards Jodhpúr.

Gaj Singh.

Accession of Gaj Singh.

Gaj Singh was born in Sambat 1780. His mother was a Shekháwat. He took his seat on the "gadi" Asádh Bud 14th, Sambat 1802 (A. D. 1745), and his first recorded act was to show honor to Mahtá Bakhtáwar Singh, whom he caused to sit down before him.

Intrigues of the discontented Bíkánír nobles.

Rájá Abhai Singh of Jodhpúr was at Ajmír when Gaj Singh obtained the "gadi." There the disappointed claimant Amar Singh arrived and found other Bíkánír malcontents in attendance—Bhím Singh of Mahájan and Lal Singh of Bahádrán—who after the death of Sawái Jai Singh had been released from Jaipur. The three comforted one another with the reflection that Gaj Singh was but the nominee of Thákur Khushál Singh, and that the goddess Lakhmi Nath (joint patron with Karníjí of Bíkánír) would doubtless appoint Amar Singh.

Seventh invasion of Bíkánír from Jodhpúr.

A large force for the invasion of Bíkánír was prepared by Abhai Singh, of which Raghúnáth Champáwat, Anúp Singh Champáwat, Ratan Chánd, Bhandárí, and "Modhí" Tíkam Dás were the leaders. The army was of course accompanied by the three discontented sardárs, and after doing some mischief on its march encamped in the neighborhood of Bíkánír. Bíkánír troops, owing to the hostility of Jodhpúr, had been sometime kept ready for action, and were strong enough to meet the Jodhpúr invading force in the open field. But no decisive battle was fought, although for months they faced one another. At length Jodhpur proposed a division of the territory as the only means of terminating the struggle. Gaj Singh in reply said: "We will not give up a needle's length of territory, and to-morrow sword in hand we will further discuss the question of peace." Before going to battle Mahárájá Gaj Singh prayed to Karníjí, the divine protectress of Bíkánír, saying: "Oh mother, the ráj is your gift! Now, as token of your presence, cause a dry goat to shiver as it stands for sacrifice."* A goat shivered and the Mahárájá exclaimed: "I will fight; the sign has been given." The Bíkánír army was in three divisions (íní) and about 20,000 strong. In the middle division, consisting of Bidáwats, Ráotots and Bíkás, the Mahárájá placed himself with a Biká, a Bída, and a Ráotot beside him. The right division, consisting of Bhátís, Rúpáwáts and Mandaláwats, was led by a thákur of Bái, Mahtá Bhím Singh, and a parohit, while on the left was Tárá Singh of Bái, Dhíraj Singh of Chúrú, and Mahtá Bakhtáwar Singh; with the Banirots Khushál Singh of Bukarkho and Daulat Singh of Bái,

[illegible] (margin note)

[illegible] (margin note)

* Water is, as a rule, thrown on the sacrificial goat as it stands before the image. It shivers, and then the blow is struck, as that is thought to be an indication of the Deity's presence and acceptance of the offering.

and Mahtá Raghúnáth Singh led the van, and in the rear was Pem Sing Bíká with the hazúrí sepoys or Mahárájá's guard. At a well called th "Sujándesar" a section of the Jodhpúr force, Údáwats and people of villag Júntha near Mertia, had erected an earthwork which the Bíkánír right win assaulted and took. Bhandárí Ratan Chand seeing the reverse struck th ground with his hands "like a tiger in rage" and brought up all the force h could to retake the earthwork where the battle raged furiously, and th "dhádís" (professional singers) sang the "sindú" (battle song). Gaj Singh horse (for he descended from his elephant) was shot through the head, and ball grazed his shoulder, being turned aside by the hand of Karníjí. At th point 4,000 Bíkánír horse contended with 6,000 under the Bhandárí. Th confusion was great. Amar Singh with a party attacked the Mahárájá elephant on which they thought him still seated. The mahávats on bot sides were killed, and a Bíkánír thákur rushing to rescue his chief ran Ama Singh through the back with a spear. Bhím Singh of Mahájan, too, wa dangerously wounded, and Rájá Gaj Singh had a second horse killed unde him. He then mounted an elephant which Bhandárí Ratan Chand approached Him Gaj Singh drawing a bow shot through the eye; but in spite of thei wounds the Bhandárí, Amar Singh, and Bhím Singh managed to retrea

Defeat of the Jodhpúrís.

with their forces, which, having lost eight of thei leaders and five hundred soldiers, gave way. Whe the Mahárájá saw the Bhandárí making off, he shouted: "See, the rasca though wounded, escapes;" whereupon a thákur, Sarúp Singh of Jetpúr, gallope after him and ran him through the back. Then returning he made a bow t the Mahárájá, who was much pleased. On the Bíkánír side only seventeen o

Bíkánír losses in the battle.

eighteen persons of note were killed, amongst then a son of the late Mahtá Anand Rúp and a Musal mán kotwál. Amongst the wounded, who were numerous, was a Bráhman Parihárs, and a Bhátí holding the hereditary office of "Faujdár." The Jodhpú

The Jodhpúr greater.

loss was double, and so complete was its defeat tha it had to burn its tents and retire to Jodhpúr t the extreme vexation of Rájá Abhai Singh, who sent a force under anothe Bhandárí to threaten Bíkánír from Dídwáná. A poem attests this victory which took place in Sambat 1804.

As some of the Bidáwats were in insurrection, the Mahárájá took

Murder of Bídáwat thákurs

advantage of his camp being at Chápar near Súján garh to bring them to order. Some on a promis of safety were induced to come to their chief at Chápar, where three, Mohba Singh, Devi Singh, and Sangrám Singh, were treacherously murdered, the effec of which act was to produce peace throughout the land.

After these events Bíkánír troops, with the Mahárájá at their head

Gaj Singh aids Bakht Singh in Jodhpúr.

marched to Sámbhar to aid Bakht Singh, who wa again engaged in a struggle with his brother Rájá Abhai Singh. Bakht Singh received him with much honor, coming two kos to meet him and presenting a nazar. Whe the Mahárájá returned Bakht Singh's visit, he treated him as an equal, fo he recognised him as the Rájá of Jodhpúr. Bakht Singh, as they sat

Bakht Singh's compliment.

beside one another, remarked that when 1 is placed by 1 it makes not 2 but eleven (11), and it was wrong to suppose that the Mahárájá's arrival merely doubled his strength. Abhai Singh, with his Marhatta ally, marched to attack his brother, but through the intervention of Jaipúr a reconciliation was effected and Gaj Singh returned to Bíkánír. It was reported

to him that his father Anand Singh was dying at Rení, but instead of going to see him, he preferred attacking the Bhátís of Bhíkampúr who had misbehaved. On the intercession of one Kumbkaran Bhátí Bhíkampúr was spared; but, as it refused to pay the "peshkash" imposed, Kumbkaran was employed to reduce it. He soon took Bhikampúr and slew the thákur, and the fort was put into the possession of the ráj officials. During this transaction the Maháráj́á's father died in the absence of the Maháráj́á, who reproached himself for not going at once when told of his danger.

Difficulties with the Bhátís of Bhíkampúr.

Death of Gaj Singh's father.

After "duadso" (feeding of Bráhmans on the 12th day of mourning) the Maháráj́á marched to Rení. At this time, Sambat 1805, Bhím Singh, Thákur of Maháj́an who had been for so long alienated from his chief,

The Maháráj́á pardons the rebellious Maháj́an thákur.

[illegible] r thákurs of note. He
"Gokul Gaj," bestowed
possession of his estate.
croachments of certain
Jaisalmír had attacked

Bhíkampúr. On his way to its support news of the death at Ajmír of Ráj́á Abhai Singh arrived Asádh Punam 15th, Sambat 1805. Rám Singh, his successor, refused the nazar of his uncle Bakht Singh, because the latter held Nágor, and finding that Bakht Singh had no intention of evacuating it, Rám Singh marched a force against him, the Dúdáwats of Mertia being his chief supporters. On Bakht Singh's urgent application Gaj Singh brought 18,000 men to his aid; but Gaj Singh could not contend with Jodhpúr and Jaisalmír at once, and was compelled to withdraw his force from Bhíkampúr, whereupon the Ráwal of Jaisalmír occupied it and killed Kumbkaran as he in homage was touching the Ráwal's feet. Bhíkampúr is now Jaisalmír territory.

Gaj Singh again goes to support Bakht Singh.

Bhíkampúr lost to Bikánír.

In consequence of the absence of the Maháráj́á, disturbances arose in Bíkánír, and Tárá Singh, brother of Gaj Singh, was sent to Rení to check Lál Singh of Bahádrán, [illegible]

Tárá Singh, brother of the maháráj́á, killed when contending with the Thákur of Bahádran.

[illegible] Saledí Singh. Although
[illegible] he Maháráj́á still remained
with Bakht Singh, who praised his staunchness in disregarding his own difficulties to serve a friend. A force mounted on camels was, however, at once sent off to Rení under Mahtá Manrúp and a son of the distinguished Khushál Singh. Except that Bakht Singh procured the murder of one of the chief Jodhpúr officers, the allies did little or nothing against Jodhpúr, and Isrí Singh, Ráj́á of Jaipúr, after a time interposed between the Jodhpúr chief and his uncle.

A Jaipúr force, under one Thákur Dalel Singh, marched into Jodhpúr, and Dalel Singh in conjunction with Mahta Bakhtáwar, the Bíkánír agent with Bakht Singh negotiated terms of peace, by which it was decided that Bakht Singh should give up Jálor, which he occupied, and receive an equivalent in Ajmír, besides three lákhs as compensation

Jaipúr interposes and causes Bakht Singh to come to terms with his nephew Rám Singh, Ráj́á of Jodhpúr.

for money expended on the fortification of Jálor, which was not to be surrendered till the money was paid. Matters being thus pleasantly settled, Mahárájá Gaj Singh had leisure for agreeable conversation with the Jaipúr representative Dalel Singh and his ally Bakht Singh. The former on the Mahárájá questioning him related the circumstances of Sawái Jai Singh's rise and his connection with Ajít Singh of Jodhpúr, and then Bakht Singh detailed how his family lost Jodhpúr, how it was recovered by his father Ajít Singh and how he himself was privy to the murder of his father in which crime his brother Abhai Singh was principal. Gaj Singh's comment on the narrative was: "Oh! you are no villain; you killed your father from love of your brother!"

Conversation between Gaj Singh and Bakht Singh.

On returning to his own territory Mahárájá Gaj Singh had no difficulty in expelling the Bahádrán party from Rení and recovering his brother's baggage; while thus engaged, an urgent message from Bakht Singh arrived, begging that the Mahárájá would rejoin him at once as the imperial "bakhshí" or commander-in-chief from Dehli had come to aid him, and there was also a powerful confederacy of thákurs united against Rám Singh.* The Mahárájá found the "Dhíráj" (Bakht Singh's Dehli title) at Mertiá, near which at Suriya-bás Bakht Singh and his supporters fought their first battle with Isrí Singh of Jaipúr.

The Baháḍrán thákur checked by Gaj Singh on the latter's return to his territory.

Gaj Singh has again to go to the support of Bakht Singh.

The fight was undecisive, and there was shortly after another battle at Pípárá, rather bloody but equally inconclusive. At this juncture Isrí Singh proposed to pair off with the Nawáb or Bakhshí aforesaid, whose connection with Bakht Singh was established when the former was on business at Jaipúr.

Accordingly, to the confusion of each party, they both marched off: Bakht Singh with Gaj Singh fell back on Nágor, and the latter returned to his own territory, whence he was again summoned by the Dhíráj on the death of Isrí Singh which deprived Rájá Rám of his chief ally.

Desertion of the allies on each side. Gaj Singh retreats to Bíkánír.

The Márwár thákurs, particularly he of Áhú, urged Bakht Singh now to strike for the "gadí," as the Mertiás alone of the great Márwár houses supported the Rájá. At the Dúdásar tank near Mertiá a great battle was fought Mangsír Bud 9th, Sambat 1807, in which Rám Singh was defeated, notwithstanding the gallantry of the Mertiás. Sher Singh, their chief, after the manner of Rájpút chivalry, had sent word to Bakht Singh of the time the attack would take place, telling him not to stick amongst his guns but to come and fight him in the open. Sher Singh fell in action together with many others of his devoted clan. A second battle proved no less unfortunate for Rám Singh, who had to retreat to Jodhpúr.

Again joins Bakht Singh.

Defeat of Ram Singh, Bakht Singh's opponent.

In the operations which followed, Bakht Singh out-manœuvred his antagonist, and in conjunction with Rájá Gaj Singh took Jodhpúr, which for four "pahars" was given over to plunder; Asádh Súd 9th, Sambat 1808. The upper fort held by Bhátís was also surrendered to Bakht Singh, who, as a graceful compliment, first placed Gaj Singh on the "gadí" before he finally occupied it himself, since he owed, he said, all to his ally.

Capture of Jodhpúr by Bakht Singh allied with Gaj Singh.

Graceful acknowledgment by Bakht Singh of the services of his ally.

* Rájá Rám Singh's mad habit of gratuitously insulting his followers is dwelt on by Colonel Tod. The only new insult mentioned in the Bíkánír "kiyánt" is his remark on the sons of Champá coming into his presence: "Champá (the beasts) have grazed."

Gaj Singh then returned to Bíkánír, and soon went to Jaisalmír to be married to a daughter of the Ráwal. His friend [illegible]

Marriage of Gaj Singh at Jaisalmír.

his son, came. For once I [illegible]

At Sudásar, some dist[illegible] Mahárájá, whom he presented with a gold and a silver cocoanut and two horses with gold trappings. [illegible] "tilak" (rice and grains, &c.) on the [illegible] 10 in the former's "thálí" and gave [illegible] Then he put on the "kesar" (saffron-colored garment) and the "mor" (a bridegroom's head ornament), and went to be married during the last watch of the day. The Ráwal came to meet him, and they saluted without alighting from their elephants. "Sahelís" (per-[illegible] "kalas" at the fort gate into which the [illegible] himself in the "khássa" (ornamental [illegible] "píthí" (a compound of perfume oil, flour, &c.), and received Rs. 5. He was then carried to the upper palace, where he touched the "toran" and entered at the time of the return of the cattle from grazing (dusk).

Details of the ceremonies, &c.

The marriage ceremony then took place: the lady's name was Chánd Kaur, her father's Abhai Singh, Ráwal of Jaisalmír. Among those who came to congralutate the Mahárájá was an envoy of the Mián of Lattí (an Amír of Sindh). The "kiyánt" goes on to tell of the visits made by and paid to the Mahárájá, and of entertainments given by the Ráwal and others, but the account contains little beyond lists of formal presents and precedence. There seems to have been but one grand dinner (got), and at an entertainment in Bijai Singh's tents the guests were but one hundred. The Ráwal, however, distributed to the whole gathering uncooked food for four days and cooked for one. Before leaving Jaisalmír Gaj Singh caused some of his principal thákurs to marry Jaisalmír ladies, and he paid visits to the principal shrines. The chief is the "Thákur" in the fort, or image of Sri Krishn, the reputed ancestor of the Bhatí chief who claims to be the head of the Lunar race. The shrine of Keter Pál or Bhairújí is another of consequence. Gaj Singh on leaving Jaisalmír proceeded to Pokaran with Bijai Singh, accompanied by the agent of the Sindh Mián.

Gaj Singh compels a thákur to marry an illegitimate half-sister of Bakht Singh.

It is not necessary to detail the visits and entertainments exchanged before they all separated at Pokaran, or the civilities the Mahárájá met with from thákurs on his way back to Bíkánír. When at Philodí he caused a Bhatí thákur to marry an illegitimate half-sister of Bakht Singh, a kind of enforced misalliance which in the present day so often estranges thákurs from their chiefs.

Mahtás supplanted in office by the Múndrás.

On the Mahárájá's return to Bíkánír he dismissed the Mahtás from office, appointing in their place their rivals the Múndrás. Both are sections of the Mahesrí caste.

Gaj Singh punishes a marauding Síkar village.

In Sambat 1809, aided by the Nawáb of Daulatpúrá who joined him by order of Bakht Singh, the Mahárájá destroyed the Síkar village of Seodrah which harbored plunderers.

Gaj Singh goes to support Bakht Singh again.

Soon afterwards he had again to enter Jodhpúr territory to assist his ally against Rám Singh, who had come to Ajmír with a Marhatta army. The invading force,

however, retreated without fighting, and after doing homage to the Hindu shrine at Pokhar and to the Muhammadan at Ajmír Gaj Singh came home. The "nachrol" (wave offering) presents, &c., interchanged on the occasions of the two chiefs coming in contact are detailed in the kiyánt, but it can serve no useful purpose to specify them in full.

Worships at the Hindu shrine at Pokhar and the Muhammadan at Ajmír.

This year, Bhadon Búd 13th, Sambat 1809, Bakht Singh died to the great grief of Gaj Singh, who at once recognised his son Bijai Singh as his successor. The death was followed by a marriage between Gaj Singh's son and a Shekháwat lady, in arranging which the Mahtá figures, and perhaps in consequence of it recovered the office of díwán on payment to the Darbár of two lákhs of rupees. The díwán's pay was fixed at Rs. 14,000 a year and perquisites.

Death of Bakht Singh and accession of Bijai Singh.

Mahtás recover office.

At this time one Sobhá Kumhár and Deví Súnár gave information regarding the existence of a copper mine near Bídásar, which laborers (beldárs) were sent to work, with, I believe, no great result; at least, the mine is now neglected.

Discovery of a copper mine near Bídásar.

The next incident recorded is the presentation to the Mahárájá by Cháran Gopínath Gádan of a work called the "Grunth Ráj," for which he received Rs. 2,000 in cash, a female elephant, two horses, a "sirpáo" (suit of clothes), and a pearl necklace, considered the equivalent of a "lákh pusáo."

Presentation to the Mahárájá of a poem, the "Grunth Ráj."

The revenue of the Puniá pargana (that of Rájgarh) is mentioned as yielding Rs. 55,000 at this period, Sambat 1809; and Hissár uncontrollable from Delhi was assigned to Bíkánír by the emperor and occupied by Mahtá Bakhtáwar Singh, who, however, was soon sent to Delhi to aid the emperor against the rebellious Wazír Mansúr Alí Khán. He was received with distinction in Kátik Sambat 1809 (1752), admitted to the presence,* and received for his master a mansab of Rs. 7,000, together with a magnificent "khillat." The Mahárájá received the title "Srí Ráj Rájeswar Mahárájá Dhiráj Mahárájá Siroman Gaj Singh," and this was engraved on the ráj seal. To the Mahárájá's eldest son a mansab of Rs. 4,000 was granted, and Mahtá Bakhtáwar Singh was created a Ráo and received an appropriate khillat. Khillats were also bestowed upon the other Bíkánír officers. At Hissár, when the Mahárájá came, a grand darbár was held to receive the imperial gifts and honors in due form. An elephant with huge tusks is mentioned in the "kiyánt" as the most remarkable of the presents, and the sanad of the mansab is transcribed in full.

Revenue of Rájgarh in Sambat 1809.

Hissár assigned to Bíkánír by the emperor.

A Bíkánír force goes to Delhi under Bakhtáwar Singh.

Title conferred on the rájá and on the mahtá.

The imperial gifts to Bíkánír.

A Jodhpúr force of 50,000 was associated with that of Bíkánír at Hissár, and the rebellion of Mansúr Alí allied with the Ját Súraj Mal is stated to have been suppressed, though the Ráthor troops at Hissár, do not appear to have been actively engaged against them. When at Hissár Gaj Singh was once more summoned to Jodhpúr to assist in resisting Rám Singh, who again had appeared with a Marhatta force. Gaj Singh marched at once, together with 4,000 of the Jodhpúr body-guard ("chokí nibes or khass"), which

A Jodhpur force with that of Bíkánír in Hissár.

Gaj Singh goes again to the aid of his Marwar ally.

* He presented 101 gold-mohurs on behalf of the Mahárájá and 11 "on his own, and each sardár gave one."

note were with the Mahárájá's Dwárkání baniá were left behind, ordered to join the Mahárájá at Nágor with a force from Bíkánír. Gaj Singh proceeded to Mertiá, where at the suggestion of a

Gaj Singh meets Bijai Singh, the son of Bakht Singh.

&c.) t
father
that I.
territory. But Bijai besought him to wait till the danger to Jodhpúr from Rám Singh's Marhatta host was overpast, promising that Hissár should be re-occupied afterwards by their united forces. Accordingly Gaj Singh withdrew his garrison and established it within present Bíkánír limits, where it took "peshkash" from the Suirán pargana of Hissár and destroyed the contumacious Ját village of Mándlot. The Bíkánír chief had remained six months at Mertiá, during which the daughter of the Sírohí Ráo came (dolá) to be married to him. At length the Marhatta host approached, the Mertiás *in the van. Gaj Singh, who had increased his force to the utmost* (and amongst his allies had Kámyáb Khán Káimkhání, ex-Nawáb of Fatahpúr in Shekháwátí) mustered but 40,000; Bijai Singh had 70,000 and their ally Bahádur Singh, Chief of Kishangarh, had 5,000 total 115,000; while Rám Singh's forces and allies were more than double that number. The armies came into collision at Gangarara, and after three attacks the invaders fell back seven kos to village Chorásan. The Márwár thákurs then urged Bijai Singh to force a general action; as success, they thought, was certain.

Great battle at Gangarara and Chorasan; Rám Singh victorious.

Accordingly Asoj Súd 13 the battle was fought. "Who shall describe the

the post on the Hissar border, was attacked by a Bilúch, whom, however,

Jodhpúr and Nagor beseiged by Ram Singh and the Marhattas.

camped outside the besieging force. It is not necessary to detail the "kíyánt's" account of the failure of the envoy's negotiations, the murder of Appá Sáhib by Bijai Singh's assassins, the slaughter of the Udepúr envoy by the Marhattas who suspected him of having caused their leader's death: all this is to be found in Colonel Tod's annals. At length Mádho Singh, Rájá of Jaipúr, resolved to join Bíkánír and to assist Bijai Singh. Mahtá Bakhtáwar Singh was sent with the Bíkánír force, which joined the Jaipúr detachment at Dídwáná. But there they were kept in check by a body of Marhattas, and the siege was not raised; it continued for fourteen months, when Bijai Singh was urged by his followers gh the lines of relief with nd in thirty-six hours was at T Kátik

Bijai Sing aid from Bikanir

Súd 4, Sambat 1811, the news reached Bíkánír and ample arrangements were at once made for the comfort and honorable reception of Bijai, who had come provided with nothing but cold food (siráoní). After the "peshwái" and the feasting, distribution of food to followers, and visits to temples, Cháran Gopínáth, before mentioned as a literary character, was sent to Deshnuk to consult Karníjí with respect to Bijai Singh's prospects. His naïve prayer was as follows :—

Aid of Karníjí besought.

"Mother! if thou will restore Jodhpúr to Bijai Singh, he will restore to thee those forty-two villages of "sásan" (religious grant) in Nágor which Bakht Singh, his father, confiscated, and he will lay the deed of grant at thy feet."

Having thus prayed, the Cháran observed an omen by means of grains of corn. The practice is to throw down a quantity promiscuously and then to count them; if the number proves odd, the omen is propitious; if even, the contrary. On this occasion the mother manifested her favor through the grains (akho). The two chiefs then resolved to go to Jaipúr, and if possible, obtain aid from Rájá Mádho Singh.

Karníjí propitious.

The chiefs go to Jaipúr.

All the entertainments and civilities they met with on their way to Jaipúr, and the particulars of their reception, are recorded in the "kíyant," but are not worth detailing.

When they were visiting the Jaipúr chief in his palace, Rájá Gopál Singh, the famous chief of Karaulí, was announced. The Rájás advanced to meet him, and he was conducted to a seat in front of the other chiefs in order that he should not have to sit below any of them. Mádho Singh then took all his guests to worship at Govind Deo's temple in a beautiful garden, where they saw fountains play and afterwards there were elephant and buffalo fights. On another day Mádho Singh exhibited a palace he was building; then the Bundí Rájá arrived at Jaipúr, and a son was born to Mádho Singh, both of which events entailed visits, offering of presents, and postponement of the business which filled the Ráthor visitors with anxiety. Gaj Singh at length took an opportunity, while remarking on the splendor of their reception, of drawing attention to Bijai Singh's anxiety about his besieged fort. But the Jaipúr chief showed no disposition to discuss matters seriously, and the two suppliant Rájás at last lost patience and Mahtá Bhím Singh and others were sent to press for a decided answer as to whether Jaipúr would give aid or not. One Harihar, a Bengálí, and a prominent character at Jaipúr, replied on behalf of Mahárájá Mádho Singh, that two rupees would not cover the cost of a horse and man, that if he aided Bijai Singh he would have to fight the Dakhanís afterwards, and that his expenses would not be under a "karor," and this sum must be paid by Bijai Singh beforehand. On receiving this reply Gaj Singh and Bijai Singh resolved to waste no more time at Jaipúr, and they went to take leave of their host. After their reception Rájá Mádho took Gaj Singh aside, and after dwelling upon the long friendship which had existed between the houses of Jaipúr and Bíkánír and his desire to restore to Bíkánír the eighty-four villages of Philodí which Ajít Singh of Jodhpúr had annexed, proposed that Bijai Singh should be confined or killed. Gaj Singh replied that he could not play Bijai Singh false and held to his resolution, notwithstanding all that the Jaipúr chief could urge. Even when Mádho Singh pressed him to stay at Jaipúr to arrange a marriage, Gaj Singh said he must

Mention of Gopál Singh, the famous chief of Karaulí.

Entertainments at Jaipúr.

Mádho Singh, Rájá of Jaipúr, indisposed to help Bijai Singh.

Treachery of the Jaipúr chief.

first see Bijai Sing safe across the boundary. The Jaipúr chief, saying h must go and talk to Bijai Singh, then left Gaj Singh, who however sent two of his attendant thákurs (Pem Singh and Háthí Singh) to prevent treachery. It so happened that one of Bijai Singh's followers, the Thákur of Raiyan, was connected with the Náthávat thákur of Jaipúr, whose wife warned him of his master's danger in order that he might avoid being involved in it. The Raiyan thákur hurried to tell Bijai Singh, and reached him when in darbár with Mádho Singh. The latter had just placed his "janeo" on

Is baffled by the decision of two Bikánír thákurs.

his ear and risen, saying that he must go and make water, but at that moment the two Bikánír thákurs abovementioned laid hands on his girdle and said: "Mahárájá, be pleased to remain seated, we have apprehensions." The Jaipúr people were about to attack the Jodhpúris whom the Raiyan thákur now warned, when Mádho Singh forbade them, and Bijai Singh, at the suggestion of the two Bikánír thákurs, withdrew, joined Gaj Singh, and they both returned to their camp, Pem Singh and Háthí Singh remaining behind to apologize and give up their swords to Mádho Singh, whom they declared they honored as their master. They readily obtained the forgiveness of Mádho Singh, who permitted the two chiefs to depart on hostages being given for the performance of Gaj Singh's promise to return after seeing Bijai across the boundary. They went to Rení in Bíkánír, where news arrived that the siege of Nágor had been abandoned on engagement for

Sieges of Nágor and Jodhpúr raised.

the payment of twenty lákhs being made. Jodhpúr was also restored, and Bijai Singh on returning to his

Karníjí's aid acknowledged.

capital sent, as promised, to the temple of Karníjí at Deshnuk the sanads for the forty-two villages resumed by his father, and a lákh and a quarter in cash besides.

Gaj Singh returned to Jaipúr, and on his way there ousted the Thákur of

Gaj Singh's marriages in Jaipúr.

Sádkhú, with whom he was displeased, and bestowed his estate on the brave Thákur Pem Singh. On he Rájá's reaching Jaipúr a Kanthriya* Bráhman brought the cocoanut of etrothal on the part of Fatah Kaur, the daughter of Rájá Jetsí Rájáwat f Kamba. The "kiyánt" details at length the presents exchanged, the ratuities given to Bráhmans and servants, the offerings to temples,† and other cidents involving expenditure, of which the most notable was the manufacture a "mor" or bridegroom's crown for Gaj Singh costing Rs. 20,000. The rriage took place Phágan Sud 6, Sambat 1812. Rájá Mádho Singh himself ered the "chauri" or "mandhap" (space under the wedding canopy), and h his own hands did what was proper as told by the Bráhmans who sat ide the curtain. Offerings to temples, scattering of money among the le, banquets and fireworks, followed the ceremony as usual, and four days wards the bride's dowry was exhibited to Gaj Singh and his bride, who sat ogether before the "chauri," where all the jewels and garments, valued at

Festivities.

Rs. 10,000, were placed. Then came a pig-hunt and the Holí festival, at which the two chiefs flung red r (gulál) at one another and visited the gardens‡ and palaces of Jaipúr. gh made inquiries regarding the plan and construction of the city, s told that one Vidyádhar, a Bengálí, laid it out, and that it took four

* Kanthriya Bráhmans are the parohits of the Kachwáhás, as the Siwara Bráhmans are ts of the Ráthors, and Chobes the parohits of the Jádus.

† ongst others, to the temple of Nagnují, the "Kuldevi" (clan god) of the Ráthors and Jamuwa is the "Kuldevi" of the Kachwáhás, and Anjiní of the Jádus.

‡ Jai niwás gardens and fountains particularly spoken of.

years to build. Vidyádhar received the title of "Biswa Karmá" (the name of the architect of the gods), a designation Gaj Singh declared deserved. Then came the Gangor festival (Chet Sud 3), and the two chiefs went together to the fair held on that occasion, and a series of usual entertainments followed.

On Jaith Sud 11 Gaj Singh contracted a second marriage: the lady was Phúl Kaur, daughter of the Thákur of Jhiláyá; Mádho Singh again took part in the wedding. Before he left Jaipúr the Mahárájá visited the temples of Sallá Devi at Amer and Gokálnáth, &c., received congratulations from the vakíls of Surájmal, the famous Ját, and exchanged visits with Rájá Gopál of Karaulí.

Return to Bíkánír.

On his way back to Bíkánír, which he reached in the middle of Asoj, the Mahárájá got a boundary dispute with the Shekháwats settled, and destroyed the village and wells of Sadán belonging to the chaudhrí of the Puniyá Játs as he had been plundering the ryots. When Gaj Singh entered the fort his sister performed the rite of "aratí."*

Famine in Bíkánír; relief works.

The year Gaj Singh was at Jaipúr (Sambat 1812) was one of great famine, and the Mahárájá sent Mahtá Bhím Singh with two other officials to Bíkánír to arrange for a daily distribution of food (sadá bart); the city wall (shahr panáh) too was built this year, and must have employed many people; it altered the site of the main gate, which hitherto had been near the Bakhtáwar Ságar well. Another work of Gaj Singh's was the "Phúl Mahal" or flower palace at Bíkánír, which was built by a Jaipúr architect (kárigar) sent for by the Mahárájá.

Submission of thákurs and Johiyás.

After the visit to Jaipúr the Bídáwats, who up to that time had paid but a loose allegiance, began to serve Gaj Singh, and other refractory thákurs and the grandsons of the Johiyá Málá before-mentioned had to present "peshkash."

Changes of officials.

In Sambat 1813, Ráo Bakhtáwar Singh was supplanted in the díwángí by Mahtá Pirthí Singh, and a force under one of the Mahtás was sent against the Sikhs who were plundering in the Nohar pargana. Another force, assisted by Shekháwat Nawal Singh, the founder of Nawalgarh in Shekháwatí, was sent against Bahádrán, the thákur of which, Lál Singh, had to yield; but frightened by omens he refused to come to do homage, and all the force which could be mustered was led against him by the Mahárájá in person. The chief stand was made by one of Lál Singh's forts, Dungaráná, which was bombarded and then assaulted by the Darbár troops. It is worth noticing that the most prominent of the Bíkánír stormers were a Mahtá of a baniá caste, a kayath or writer, and a eunuch, none of whom one would expect to find assaulting a fort. The Shekháwat allies seem to have fought well, and Nawal Singh brought to the Mahárájá the head of the Dungaráná thákur, whose people were nearly all killed. Large stores of grain were taken to another village, and Lál Singh at length submitted and was presented by Nawal Singh Shekháwat to the Mahárájá, whom he called his master and god and by whom he was forgiven.

Nawal Singh Shekháwat aids in the reduction of Bahadran.

A baniá, a kayath, and a eunuch prominent in the assault of a fort.

Ráwatsar attacked.

Ráwatsar was next attacked and a "peshkash" of Rs. 25,000 levied through Shekháwat Nawal Singh, who had now obtained

* A lotá with cotton tied round. It is waved round the head of a returned bridegroom by a female relation, who receives money in the lotá (Rs. 250 on this occasion).

great influence in Bíkánír affairs, and by his instrumentality Ráo Bakh

Rao Bakhtáwar Singh díwán again.

Singh on payment of two lákhs on accou

Sale of offices.

embezzlement during his former term of was restored to the díwání. But as at this news of the death of his relation Mahtá Raghúnáth Singh arrived, Mahárájá paid him a visit of condolence, and in consideration of the valua services of his deceased relative, remitted Rs. 50,000 of the fine and spo kindly to him. The sale of the killadárí for Rs. 4,000 is mentioned as havi occurred in Sambat 1817.

Between Sambat 1840 and 1870 the fort of Nohar on the present Hiss

Fort of Nohar built.

border was built, for Hissár or part of it was at tha time claimed as a part of the Bíkánír territory. At Nohar the ceremony of investing Ráo Bakhtáwar Singh with the office of

Family of Rao Bakhtáwar Singh; its honors.

díwán took place. The Mahárájá placed the "tilak"* on Bakhtáwar Singh's forehead with his own hand, and remarked that his family was a loyal one. The "kiyánt" adds that Mahárájá Súr Singh in Sambat [illegible] had in like manner placed the "tilak" on the forehead of Bakhtáwar Singh's ancestor, and Mahárájá Sarúp Singh at Lálpúrá in the [illegible] in Sambat 1756 given the "tiko" or "tilak" to Mahtá Mukúnd Rái of the same family, the importance of which the kiyánt writer is interested in [illegible]

At this period, although the emperors were unable to [illegible] the personal

Fine imposed by Dehli Emperor.

attendance of chiefs, Bíkánír had not thrown off allegiance to Dehli, as appears from the fact of a fine having been imposed [illegible] ment having been taken in consequence of the Mahárájá [illegible] the Emperor on the latter's visiting Sirsá. A messenger from Dehli came to demand the money and actually obtained Rs. 7,000.

From Jodhpúr envoys came to ask for pecuniary [illegible]

Money given to Jodhpúr.

quence of the late [illegible] difficulty. Gaj Singh [illegible] that if Jodhpúr wanted him as well as money [illegible]

In Sambat 1816 the Mahárájá at Bídásar [illegible]

Tax imposed on Bídáwats.

ing the [illegible] ed in that [illegible] tunity of imposing a tax or "báchh" [illegible]

Gaj Singh goes to Márwár again.

being [illegible] Kiúsar [illegible] he [illegible] of Kiúsar, to do homage. The [illegible] Singh's quarrels with his [illegible] ods, but it is not necessary [illegible] story. I have likewise [illegible] ne recorded in the "kiyánt" [illegible]

In Sambat 1817 the Mahárájá [illegible]

Division of Mahájan estate.

re the Mahárájá [illegible]

ral Singh and envoy [illegible] visit the Mahárájá [illegible]

[illegible]

exchange of turbans between the Mián's son and Ráj Singh, son of Gaj Singh. It appears that Gaj Singh and the Mián had previously exchanged turbans, as also had their respective fathers in Sambat 1798.

Bhattís and Johiyás aggressive in the north; they are checked by Bíkánír troops, aided by a Jodhpúr and Lattí contingent.

The Bhattís and Johiyás to the north were troublesome in 1816 and 1817 Hassan Muhammad, a Bhatí leader, took Bhatner but soon yielded. One Dáúd seized Anúpgarh and the Mahárájá sent a force, accompanied by a contingent from Jodhpúr, against the aggressors. Mián Ghúlám of Lattí above-mentioned likewise gave aid.

Anúpgarh was soon recovered, and Maujgarh was also taken by assault. A Johiyá of rank, Hanyo by name, was taken prisoner and brought to Bíkánír, where the Mahárájá treated him with distinction and gave him the Jáimalsar estate, but he was compelled to reside at Bíkánír until some time after, when the Johiyás began to accept service.

Púgal and Ráwatsar thákurs punished for murder and robbery.

In Sambat 1818 the Púgal Ráo for murdering his "kámdár" was ousted in favor of his son, who however had to pay "peshkash" for it, and in Sambat 1819 the Mahárájá took the field against the Ráwat of Ráwatsar, whom he compelled to restore the goods he had plundered and to pay a "peshkash."

Changes of officials.

In Bhádon Sambat 1820 the Mahtá Bakhtáwar Singh was removed from the díwání, which on the Janam Ashtmí was conferred on Sahmal Chand, Bardíyá.

At this time it was discovered that the Dáúd Putras were building a town at Bullar (not far from Anúpgarh), and that one Ikhtiyár Khán of the same tribe had surprised Nohar Kot in Jaisalmír. Accordingly Sáh Múl Chand and the Thákur of Sándwa, Dhíraj Singh, were sent with 10,000 men to Anúpgarh, where the Dáúd Putras and Johiyás with them came to negotiate. The Bíkánír party insisted on the Johiyás evacuating Bullar, which the latter held and which they begged they might be allowed to retain under "patta" or lease from the Bíkánír darbár, and on condition that they paid "peshkash" and did service; the discussion became warm, and at length the Johiyás withdrew and resolved to fight. The darbár force despising its foe, which was but 3,000 strong, was careless, and when early the next morning the Johiyás fell upon them, they had to fly into the fort with the loss of their leader Dhíraj Singh and others, who fell fighting, besides some killed flying. Their camp was plundered, and the Johiyás resumed the negotiations, dwelling on the moderation of their former proposals which they renewed. Sah Múl Chand presented a riding horse to the leading Johiyá, had an interview with him, and accepted his terms.

Bíkánír forces contending with the Johiyás and Dáúd Putras meet with a reverse.

Gaj Singh's daughter betrothed to son of the Jaipur chief.

Sringot thákurs resent the execution of a murderer.

Johiyás behave better.

In Sambat 1821 the cocoanut of betrothal was sent on the part of Gaj Singh's daughter to the son of Mádho Singh of Jaipur. This year the Sringot thákurs and others were disorderly, and had only half submitted when the execution of a refugee murderer whom they had surrendered to the darbár excited their anger and they again rose. The Johiyás at Bullar, however, behaved better, for they this year sent a nazar of Rs. 9,000 and begged and received forgiveness for what had occurred the year before.

Purchase of offices by Ráo Bakhtáwar Singh and Múl Chand.

In Sambat 1822, through the intervention of a Parihár and a P the Mahtá Ráo Bakhtáwar Singh obtaine díwángí on payment of a lákh of rupees, an unsuccessful Múl Chánd on presenting a naz Rs. 2,000 received instead the "mandí" or administration of the custon goods brought to the city market. This year the Mahárájá determined to a town in memory of his son Ráj Singh, who died, and the site of Rájgarh was fixed on by Singh himself, who visited the spot. The Ju Rájpúts came to plunder in the neighbourhood Bukarkho, and a thákur was fined Rs. 2,000 for harbouring them.

Site of Rájgarh determined.

Plunderers.

Contest between Jaipúr and the Játs allied with Jodhpúr.

About this time a messenger from Rájá Mádho Singh of Jaipúr broug news of the alliance at Pokhar between the Já and Bijai Singh of Jodhpúr, and of Mádh Singh's intention to fight them if they passed through his territory. At the same time word from Bijai Singh to the same effect arrived. Gaj Singh replied to Bijai Singh, who urged him to join the alliance, that he was surprised at his having entered on so important a war without consulting him, his friend, and that he meant to act in concert with Mádho Singh for once, but would nevertheless not neglect the interests of Bijai Singh.

Gaj Sing inclined to favor Jaipúr.

Battle of Máondá.

In Sambat 1823 Gaj Singh was again at Chúrú (encamping near the Sígro well), apparently on his way to Jaipúr, where Mádho Singh besought him to hasten to his aid. There news of the great battle between the Kachhwáhás and Játs, and the defeat of the latter at Máondá, arrived, and Bijai Singh renewed his entreaties that Gaj Singh would join him. Mádho Singh too repeated his, and sent a Bengálí, one Kishen Datt, with a present of Rs. 24,000 and some fighting buffaloes and deer to press the point. Gaj Singh, however, hesitated until Phágan 14th, when news of Mádho Singh's death arrived, and then sending a re-assuring message to Jaipúr, he set off for Jodhpúr. He visited his friend the Kiúsar thákur (whom he had reconciled with his chief) en route, and met Bijai Singh at Mertiá, but soon returned to Bíkánír.

Death of the Jaipúr chief.

Gaj Singh again in Jodhpúr.

An expedition sent against Sirsá and Fatiábád.

In Sambat 1825 Kamr-ul-din Johiyá was commissioned by the Mahárájá to retake Sirsá and Fatiábád. A "nagárá" and "nishán" (kettle-drum and banner) in addition to the usual "saropáos" were conferred upon him in darbár, and with him was associated Mahtá Jet Rúp. The expedition was successful. The same year the young Rájá Pirthí Singh of Jaipúr came o Bíkánír to be married to Gaj Singh's grand-daughter, Sardár Kaur. n the part of Jaipúr Kishan Dás Ojhá came to Bíkánír to arrange matters, d Ráo Bakhtáwar Singh was sent to Jaipúr. He went *viá* Kishangarh, ere he arranged another marriage, and where the Mahárájá is said to have ated him with great honor, advancing four paces to receive him. At púr he likewise is stated to have met with much attention, the details of ch I will omit. Apprehensions at Jaipúr were entertained that the Jaipúr n" or marriage party would find a deficiency of water in Bíkánír. But arrangements were so good that the Jaipúr people found to their ishment unlimited supplies in the villages they passed. Mahár

Marriage of the Jaipur Rájá Pirthí Singh to a daughter of Gaj Singh.

Singh came to Deví Ságar tank, a kos from Bíkánír, to meet the party, which encamped at the Anúp Ságar tank. The principal thákur with the young Rájá was the famous Partáb Singh of Mácherí, the founder of the Alwar State, who had recently distinguished himself in the great battle of Máondá.

Partáb Singh of Mácherí the chief thákur with the marriage party.

The importance attached to the most trivial incidents on these occasions is illustrated by the fact of the "kiyánt's" recording that on the customary visit to the temples, Pirthí Singh, who was a child of ten years old, fell asleep in the Mahárájá's lap and broke his pearl necklace. Gaj Singh, instructed by two Bráhmans, performed the usual marriage ceremony, and he himself composed the song (banrá) sung in honor of the bridegroom, which song is still sung in Bíkánír.

The bride's dowry consisted of 1 elephant, 20 horses, 6 raths ornaments worth a lákh of rupees, and clothes in proportion. The whole cost of the marriage was four lákhs. As representing the family of the bride's mother, Nawal Singh Shekháwat gave wedding presents to the value of Rs. 50,000; Rs. 4,000 were presented by the Champáwats of Jodhpúr, and Rs. 2,500 by Kishangarh. Among the guests was Mián Ghulám of Lattí and Zoráwar Singh of Kíusar, both of whom have been already mentioned. Cháraus received from Gaj Singh a lákh of rupees (tíág), and Rs. 30,000 were distributed by Jaipúr. The bride unfortunately died shortly after the marriage, when Gaj Singh was at Náthdwárá.

After the marriage Bijai Singh of Jodhpúr invited Gaj Singh to accompany him to Náthdwárá, the famous temple of Sri Krishn.* The question of the pargana of Godwár taken by Jodhpúr from Mewár was then under discussion, and as the Rána of Mewár expected to benefit by the mediation of Gaj Singh, he too urged him to come. After consulting Karníjí the Mahárájá set off to Náthdwárá, where, anxious to influence the affairs of Mewár, he remained four months. With him were the chiefs of Jodhpúr and Kishangarh, and each of them presented Rs. 4,000 to the shrine. Whilst there Gaj Singh had many discussions on religion and history with the gosáín and Bijai Singh, whom he astonished by his learning. The gosáín related to him the origin of Bálba Acháraj, the founder of the sect, of which Náthdwárá is the chief temple. Rána Arsíjí from Udepúr joined the chiefs at Náthdwárá. The Rána begged Gaj Singh to help him to arrange his difficulties with his nobles and Bijai Singh. Gaj Singh did his best to get Bijai to act in concert with him, but Bijai did not wish the anarchy which then prevailed in Mewár to cease, as it strengthened his hold on Godwár and both the Rána and the Kishangarh chief told Gaj Singh that it was useless his incurring further trouble and expense by remaining at Náthdwárá in hopes of prevailing with the Jodhpúr chief. Gaj Singh was convinced of the truth of this, but he resolved on a last effort to induce Bijai Singh to give up Godwár, and with that object he arranged to visit the temple with him, where the Rána by previous agreement also came. Gaj Singh on meeting Bijai in the presence of the Rána again urged him to restore Godwár, and when he failed the gosáín of the temple told Bijai that it was the command (ágyá)

Gaj Singh meets Bijai Singh of Jodhpúr and the chiefs of Mewár and Kishangarh at Náthdwárá.

Negotiations about Godwár.

* Though not mentioned in the "kiyánt," it appears from Tod that the occasion was the great "Anakuta" festival. For some remarks on the meeting of the Rájás and their offerings, *vide* Tod, Vol. I, page 547.

of the deity that he should comply. The Jodhpur chief thus pressed, tur to his followers and said: "Well, the Ráná must have your pargana;" who upon Zoráwar Singh of Kúsar, always forward, and perhaps perceiving that master wanted support, exclaimed: "Hear ye nobles of Márwár, Godwár not Bijai Singh's to give; he is indeed lord of the Ráthors (pan Ráthorán-ka-dhani), but not of the land; that you must get from us, an we will die before we part with it, and you will die before you get it." Thi speech settled the matter and the chiefs parted. Gaj Singh now proposed

Gaj Singh gives aid both to Mewár and Márwár.

to go home, but before leaving he did both to the Ráná and Bijai Singh a good turn. The former asked him for assistance in paying the tribute (roziná) due to the Marhattas, and Gaj Singh with a civil speech gave him Rs. 10,000. Bijai Singh was embarrassed by the outlaw Thákur of Riya who wasted the country, but whom Gaj Singh on pledging his safety, induced to come to his master. On the Maháráj's farewell visit to the gosáín of Náthdwárá, the latter fastened on his head a turban ("chíro"), and

Farewell visit to the gosáín.

gave him a suit of clothes ("saropáo") having been put on the image, and addressed by him saying: "There is great reward in devotion ('bhagat bháo'), in religious disposition ('dharm nashtá'), and in liberality ('udár chit')." He exhorted Gaj Singh to be observant of the service of Vishnu, blessed him, and told him to give the Bráhmans of the temple the same amount of money (".dakhná") which the Ráo of Kotah had given, and added that his blessing on Gaj Singh would have effect for generations. Gaj Singh after marrying a Sesodiá lady at Amet returned home accompanied by the turbulent Thákur

Plunderers in Bikánír.

of Riyan, for whose safety he had made himself responsible. Plundering was as usual rife in Bikánír. The Ráwatsar Thákur, confined for plundering, had escaped and returned to his former ways. A darbár force under Mahtá Bakhtáwar Singh readily took Tekhrá, the stronghold of the robbers, all of whom to the number of 60 were put to the sword. The same force exacted peshkash from the Máldots of Baru.

Bhátís chastised.

In Sambat 1830 the Bhátís again revolted but yielded to force, Hasan Khán paying Rs. 40,000 and engaging that half the rent of his lands should be annually sent to he darbár.

ebellion of Gaj Singh's eldest Ráj Singh.

In Sambat 1832 Ráj Singh, the Maháráj's eldest surviving son, instigated by Ráo Mahtá Bakhtáwar Singh, rebelled, and for the last 12 years of his father's life gave much trouble. The Ráo had a difference with his sons their mother, and by way of mortifying the latter refused to allow her to part* in the opening ceremony ("pritishta") which was to follow the com- on of a public well which he had built. Her sons, much offended, induced Iaháráj to insist on the Ráo's associating his wife with him at the cere- , and this pressure Bakhtáwar Singh resented, so that he intrigued st the chief. He did not openly join Kanwar Ráj Singh, who was ted by Nawal Singh Shekháwat, a Bhátí "faujdar," a Cháran, a Ráda nd the Thákur of Chúrú, Harí Singh. All of these soon abandoned the r except Harí Singh, who accompanied the Kanwar to the mnuk, where Ráj Singh remained in security for five years.

* occasions of this kind the benefactor's wife should be attended), otherwise the act of charity loses much of its virtue.

In Sambat 1836 Ráo Bakhtáwar Singh died (probably he was poisoned), and was succeeded in office by Mahtá Sarúp Singh. Sarúp Singh had an enemy in one Sánwant Singh Mahesrí, a Kothárí, who told the Mahárájá that the Mahtá sent secret reports of matters at Bíkánír to Ráj Singh, at Deshnuk. This reached the ears of Ráj Singh, who contradicted it, and thenceforth planned the destruction of Sánwant Singh. One evening the Kothári was riding on a camel from the palace to his home in the city accompanied by a Málí, one Bháni, when horsemen attacked him. He urged on the camel, but at the city gate a horseman brought down the camel with a sword-cut, and alighting killed both the Kothárí and Málí. He then cut off the Kothárí's head and, mounting behind a comrade,—for his own horse had galloped off to the darbár stable,—they returned to Deshnuk.

Death of Ráo Bakhtáwar Singh; Sarúp Singh, his successor.

Murder.

The Mahárájá thought Sánwant had met with his deserts, but he pitied the málí, and the "chhatrí" known as the "Sánwant Bhání" was built to their memory. In Sambat 1838 Kanwar Ráj Singh went to Jodhpúr, where he was well received by Bijai Singh, with whom however Gaj Singh took care to remain on the best of terms. The following is an instance of Ráj Singh's friendliness to Bijai Singh.

It will be remembered that in Suján Singh's time the Sánklá killádar of Bíkánír, the descendant of Nápa, the seer, had intrigued with Bakht Singh "Dhiráj," and planned to betray to him the Bíkánír fort. With him had been leagued Gordhan Dás, parohit, who fled to Nágor and received two villages from Bakht Sing, and in Bijai Singh's time the command of the Nágor fort. He now proposed to betray Nágor and its 555 villages to Gaj Singh if his old offences were pardoned. His petition Gaj Singh sent to Bijai Singh, advising him to have nothing to do with such men; whereupon Bijai Singh sent for Gordhan Dás, taxed him with treachery, and on his denial produced his "arzi" to Gaj Singh. However, he spared his life in consideration of his services in Bakht Singh's time. In Sambat 1842 the jaleb kot was finished and the same year Ráj Singh returned to Bíkánír, Bijai Singh having made himself responsible for his safety. He was attended by Jodhpur employés. Gaj Singh received him cordially, but induced his other sons, Sartán, Ajab, and Mokam, to seize their brother as he was coming up a passage (nál) from a temple, and he was then made a prisoner. The Jodhpúr attendants were violent and threatened to fight, but they received directions from Jodhpúr to return quietly, as the father was at liberty to do what he liked with the son. Ráj Singh at this time was very ill, and a physician (hákím) from Dehli was summoned to attend on him.

Friendliness of Ráj Singh to Bijai Singh.

Return to Bíkánír of Ráj Singh.

Ráj Singh induces his other sons to seize their brother Ráj Singh,

The hákím caused the kanwar to spit into a vessel of water, and when he saw that the phlegm sunk, he said he could do nothing for him, and returned immediately to Dehli.

The Mahárájá also fell ill soon after, and feeling his end approaching, he sent for Ráj Singh and told him that he had in anticipation of his own death been anxious for his return to Bíkánír. He then enjoined him not to punish his brothers for what had happened, and summoning all his officials, he made them over formally to Ráj Singh. Gaj Singh died Chet Sud 6, Sambat 1844 (A. D. 1788.)

Death of Gaj Singh.

Ráj Singh.

Accession of Ráj Singh.

Ráj Singh, after the usual interval of twelve days had elapsed, took seat on the "gadí" Baisákh Bud 2, Sambat 18 (A. D. 1788). At his father's funeral he put shoulder to the "khássa," or ornamented litter, in which the corpse was carrie but he was unable to go beyond the fort gate on account of his illne The other sons took part in the rites at "Deví kund," where decease

Súrat Singh excepted, his brothers fly to Jodhpur.

Bíkánír Rájás are burnt. But they feared thei brother, and from "Deví kund" went straigh away to Jodhpur. Ráj Singh distributed the usual "dakhná" of one rupee a head to Bráhmans; but he refrained from shaving his moustaches, an omission which showed a want of respect for his father.

The new Rájá was very ill, and left affairs in the hands of his minister, Mansukh Neta. "His health got weaker and weaker, and the disease stronger and stronger;" and feeling his end drawing near, he told his brother Súrat Singh, who not having taken part with his father against him, had not fled from Bíkánír with the others, to exact for himself the respect due to the occupant of the "gadí," thus recognising him as his successor, or at least as the guardian of his son. Ráj Singh enjoyed his dignity but ten days, and died Baisákh Sud 8, Sambat 1844. Súrat Singh performed the funeral ceremonies, and it is remarkable that a man, one Sangrám Singh Mandláwat, was burnt, that is, became "sato" with the Rája's corpse. Ráj Singh left a son six years old, named Partáb Singh, who survived his father but a short time; and though the Kiyánt is silent on the subject, there is little doubt that he was murdered by his uncle Súrat Singh.

Súrat Singh.

Accession of Súrat Singh.

Súrat Singh, son of Gaj Singh, took his seat on the "gadí" Asoj Sud 12, Sambat 1844 (A. D. 1787). He was born in Sambat 1822 (A. D. 1765). His mother's name was Phúl Kaur, and her father was Rái Singh Rájáwat (Kachwáhá). The Kiyánt is silent regarding his proceedings for three years after his accession, but in Sambat 1847 he is mentioned as exacting Rs. 95,000 from the Thákur of Chúrú, Rs. 20,000 from the Bhátí Thákur of Rájpur, and as punishing the Vaetas, an Oswál clan at Nohar, for treason.

In Sambat 1848 he made Partáb Mal, Bed, his "Kámdár," and that year

Relations with Jodhpur and ...pur.

reconciliation with the Jodhpur Darbár, which had taken the part of Súrat Singh's brothers, was effected, and congratulatory presents (tíko) were ...ived from Mahárájá Bijai Singh, who died in Sambat 1850. In Sambat ...5 an envoy from Jaipur came to Bíkánír, and amicable relations being ...blished, a Bíkánír official was sent to pay compliments and settle boundary ...tes.

...ds Súratgarh. Campaign ... the Bhátís.

...n 1850 the Mahárájá founded Súratgarh, near Sodal. In this year the Bhátís of Bhatnér rose, and the Mahárájá marched against them with about 2,000 men, the leaders of whom were the Thákurs of Ráwatsar, ...ho, Jetpur, a Mahtá baniá, a Sikh, a Pathán, and a Parihár. He entrenched himself in a "Dhúl Kot," or fort of brushwood and ...ut pressed by Bhátí Zábitá Khán with 7,000 men had to fall ... secure supplies. The Bhátís during this operation ...

movements by driving some thousands of buffaloes before them. Supplies and reinforcements having been obtained, the Mahárájá resolved to fight. A Deshnuk Cháran inspired by Karníjí prophesied victory, and having sacrificed one of the water-carrying buffaloes, the Ráthors engaged the Bhátís, whom they defeated with great loss. The Mahárájá fortified Dúmblí, the place where the action had taken place, and called the stronghold Fatahgarh. It was, however, unable to resist the famous George Thomas of Hissár, who allied with the Bhátís and accompanied by the Thákurs of Bula and Magluna in Síkar took it. Soon after, however, it was recovered by a sudden assault led by Ráwat Bahádur Singh and others, who effected an entrance and compelled the garrison to submit with grass in their mouths. Thánás were then established at Tibí (granted to Bíkánír by British Government for services in the mutinies) and another place.

George Thomas.

In Sambat 1858 the darbár engaged in a war to obtain the chain of forts in the desert on the Multán and Delhí route, of which chain its own fort of Anúpgarh was one link. Maujgarh, on the present route between Bíkánír and Bháwalpur, had been held by one Khudá Bakhsh Dáúdputra, who expelled from Maujgarh by his chief Báwal Khán, fled to the Mahárájá of Bíkánír, and asked for redress, promising that if restored, Bíkánír should be left in possession of the strongholds between Anúpgarh and Maujgarh, namely, Balar, Phúlro, Mírgarh, Jámgarh, and Márod (all marked in Stamford's map of India). A force of 25,000 men under Mahtá, Mangní, Rámjí, and others proceeded *viá* Anúpgarh to the attack of Balar. The force was not, it would seem, accompanied by any thákurs of note. Balar was surrendered on Khúdá Bakhsh's promise of safety to the garrison after a ten days' siege. It was re-named Siogarh and garrisoned. The force then passed on to Phúlro, which held out seven days. Thence (Chet Sud Sambat 1859) to Mírgarh, the siege of which lasted fifteen days, and was carried by assault on the sixteenth with a loss of 400 men. Márod was abandoned by the enemy before the Bíkánír force could reach it. Maujgarh was likewise vacated by the enemy and placed in the hands of Khudá Bakhsh. The army proceeded thence to the Sutlaj, and after plundering it marched upon Bháwalpur. By this time, however, Khudá Bakhsh had become reconciled with Báwal Khán, who agreed to leave him in possession of half the territory, and persuaded him to break his connection with the "land seizing Ráthors;" so the Bíkánír force was dismissed with two lákhs of rupees, partly in cash, and it returned to Bíkánír.

War with Dáúdpotras, and capture of forts.

In Sambat 1859 the darbár secretly commissioned Rái Singh Tejsiot of village Menásar, and another Thákur, named Ajít Singh, to take by stratagem the fort of Khángarh on the Sindh border, which was reputed to contain great treasure. The Thákur of Adúní joined them, and the three with a body of 300 men left Bíkánír territory under the pretence of a quarrel with the darbár, and they began to make raids into Bíkánír from Márwár. From thence they suddenly went to Khángarh, where they encamped 1,000 paces from the fort, and gave out that they were on their way to the Sindh chief, to whom Khángarh belonged, and that they were the followers of a Márwár Ráthor of rank who was known to be on intimate terms with the chief. So the fort commandant furnished the party with supplies, and arranged an interview with Ajít Singh. Close to the fort gate were baniás' shops, where, at the time of the commandant's visit to the Bíkánír camp, fifty of the Bíkánír party went on pretence of making purchases.

Khángarh on Sindh border taken.

The commandant sat in darbár with Ajít Singh; opium was handed round as usual, and sugar called for. At this signal the commandant and his people were set upon and killed, the fifty men at the baniás' shops rushed in to secure the fort gate, and were rapidly supported by Ajít Singh and the rest, whose horses stood ready saddled. The fort was rapidly secured, and a Bíkánír official placed in command. However, no portion of the treasure which was said to be concealed under a tank in the fort, and which was believed to amount to 11,000 goldmohurs, was obtained by the darbár.

Capture of Bhatnér or Hanú-mángarh.

In Sambat 1861 a Bíkánír force, 4,000 strong, under one Ráná Amar Chand, besieged Bhatnér. On Mangsir Bud 2nd it took possession of a tank of water close to the town, and made a fortified post, but an attempt to carry the fort by escalade failed. The fort was then closely invested, 500 cavalry, daily relieved, patrolled round it to prevent the entry of supplies, and the garrison was reduced to such straits that it had to eat crows. At length Zábitá Khán, Baisákh Bud 4, Sambat 1862, surrendered the fort on being permitted to retire from it with the garrison unmolested The siege had thus lasted five months and two days. It was re-named Hanúmángarh, and to the present day all Bhátís are prohibited from entering it. The successful commander, Amar Chand, received a pálkí and was made minister of Bíkánír.

Bídáwats object to the levy of customs dues.

In Sambat 1862 the darbár for the first time levied customs dues at Bídásar, whereupon several Bídáwat thákurs went to Jodhpur, and proposed to transfer their allegiance from Bíkánír to Márwár, as their present chief trenched on their rights. Mahárájá Bhím Singh of Jodhpur declared their complaint just, and prepared to comply with their request for support. The Bíkánír party maintained that the Bídáwats had no special rights, as Bídá, though he first held Dronpur independently of Bíká, lost it and only recovered it by the interposition of his brother, who thus obtained full sovereignty over it. Mahárájá Bhím Singh when he began to meditate this wrong to Bíkánír, the protected of Karníjí was taken ill and died of a tumour.

War regarding Dhonkal Singh of Jodhpur.

The Kiyát then enters on the circumstances which led the Mahárájá of Bíkánír to ally himself with Jaipur in support of the claims of Dhonkal Singh to the Jodhpur "gadí," which Mán Singh held possession of. Mán Singh offered in exchange for Súrat Singh's support eighty-four villages of Philodi on the Bíkánír border which Mahárájá Ajít Singh had taken from Bíkánír, but Jaipur guaranteed their restoration likewise, and the Jaipur alliance being preferred, a Bíkánír force, 8,000 strong, occupied Philodí. Mahárájá Súrat Singh then proceeded viá Síkar to join Mahárájá Jagat Singh of Jaipur. I omit the detail of their meetings. The Jaipur force was 200,000 and the Bíkánír 80,000. They marched together into Márwár, and near Kucháwan, after fruitless negotiations with Mán Singh, a battle was fought, in which Mán Singh was defeated, and with a few supporters fell back on Jodhpur, which was

Attack on the City of Jodh- ...ar.

taken by the allies and plundered for twenty-four hours. Mán Singh held out in the fort, and the Bíkánír troops planted a battery which played on it ...om the Guláb Ságar, on which side it was then undefended by a curtain (Jhalo). ... the remonstrance of a Rání the fire of the battery was not directed upon ... palace. The siege continued seven months. At length, on the safe ...duct of Súrat Singh, Mán Singh sent his principal sardárs to treat for the

surrender of the fort, but as the sardárs would not agree to place the state under Jaipur during the minority of Dhonkal Singh, and as Súrat Singh refused to solve the difficulty by sanctioning the murder of the sardárs, nothing could be arranged, and the siege was abandoned by the chiefs of Jaipur and Bíkánír, who went home, leaving Jodhpur to settle its own quarrels. It is not necessary to transcribe from the Kiyánt the detail of the atrocities which followed, and which resulted in Bíkánír's abandoning the Márwár territory which it held, and the march into Bíkánír of 80,000 men under Mán Singh, Sambat 1865. A force from Sindh, too, joined the Jodhpur army, and a body of marauders, headed by a Musalmán, invaded Bíkánír from Shekháwatí. The invaders were not unopposed. In Philodí Parohit Giánjí gained a success, and by his skill and courage Amar Chand, the conqueror of Bhatnér, with some thákurs, checked the advance of the main Márwár army at the frontier, and then retreated leisurely on Bíkánír.

Eighth invasion of Bíkánír from Jodhpur.

The subsequent siege of the Bíkánír fort was very feeble, the Jodhpur commander, Indráj, in possession of Gajner, was one of the sardárs whom Mahárájá Súrat Singh had refused to see murdered when they came to treat during the late siege of the Jodhpur fort, and feeling grateful to the Mahárájá, he maintained a correspondence with him. He was superseded for his apathy by one Kalián Mal, who in passing through Deshnuk insulted Karníjí, telling her to make haste and save Bíkánír. Consequently Kalián Mal before he had relieved Indráj was taken prisoner by the enterprising Amar Chand, together with a Deshnuk "Seth," Sadal Dada, of Deshnuk, who after a quarrel with the Bíkánír Darbár was taking his family and property to Jodhpur. Kalián Mal had to put grass in his mouth, but he was generously released by the Mahárájá, and returned disgraced to his master, who did not remove Indráj from his command. A proposal made by a thákur to call in Bhátís and Johiyás to drive off the Jodhpur army was rejected, and terms were made with Jodhpur by which Bíkánír surrendered the Philodí villages and the Dáúdputra forts taken in Sambat 1858-59, and paid an indemnity of Rs. 300,000. Whilst the Jodhpurís were before Bíkánír, Mr. Elphinstone, the British envoy on his way to Kábul, passed through Bíkánír. The "kiyánt" gives a list of his party, and mentions that he was treated with great deference by the Mahárájá, who, Mr. Elphinstone states, offered him the keys of the fort in token of his subordination to the British Government.

Passage of Mr. Elphinstone through Bíkánír, *en route* to Kábul.

In Sambats 1866, 1867, 1869, and 1870, Amar Chand was prominent in punishing refractory *thákurs*. He realised a heavy fine on the Thákur of Saranbá, and his brother-in-law plundered Súrajgarh in Shekháwatí. He took prisoner Ratan Singh Bídáwat of Menásar, who was strangled by order of the darbár. He killed all but one of a garrison of more than 300 Bhátís at Dhírdan near Bhatnér. He took prisoner after guaranteeing their safety Partáb Singh, who had been ousted from Bukarkho, Náhar Sing of Sídmukh, Por Singh of Bhádhrán,—all Thákurs of note; and notwithstanding a sacred promise to the contrary, the darbár put all to death at Bíkánír,—an act considered unjustifiable,—and the public condemnation of it was expressed and rendered permanent by a rhyme (Dohá). Amar Chand's services were much appreciated by Súrat Singh, who accepted an entertainment at Amar Chand's house, where there were sixty kinds of sweetmeat.

Services of Amar Chand.

Murders.

In Sambat 1870 the two Chiefs of Bíkánír and Jodhpur became friends, a Gúrú, Aishjí by name, having acted as peace-maker between them. Súrat Singh agreed to meet Mán Singh at Nágor, and on his way visited Karníjí's temple, walking on foot through the surrounding wood.

Peace with Jodhpur. The Chiefs meet.

At Nágor a difficulty occurred, owing to Mán Singh's objecting to meet Súrat Singh on terms of perfect equality. At length Aishjí overcame the difficulty by arranging that the Mahárájás should neither of them sit on a cushion, which was to be occupied by the "Gúrú" alone, while the chiefs sat on a carpet [illegible]. Another sacred character having to occupy a seat lower [illegible] by tying up his head during the darbár. [illegible] kindness, and caused them to eat together. An interview between the Mahárájá and Ráo Rájá Lachhman Singh of Síkar occurred the same year at Ratangarh. The fort of [illegible] was destroyed, and its gates sent to Karníjí's temple at Deshnuk.

Difficulties about precedence how got over.

In Bhádon, Sambat 1871, Amar Chand was sent to attack Chúrú, the Thákur of which, Seojí Singh, was refractory. [illegible] and shortly after Mangsir Sambat 1871 Chúrú surrendered, and Seojí Singh's [illegible] Singh of Khetri's guarantee of safety was [illegible] bestowed on Amar Chand the title [illegible], and then came in person to Chúrú and resided in the captured fort. Amar Chand's services were now at an end. He was first fined a lákh of rupees, and early in Sambat 1872 arrested on a charge of intriguing with Nawáb Amír Khán, the Pindárí leader. His accusers were a Parihár, a "Khawás," the Kotwál and the [illegible]. Though the charge was false and Amar Chand really a devoted servant [illegible] and though the Khetri Rájá interceded for him and [illegible] to pay a fine of Rs. 3,00,000, his enemies prevailed and he was put to death.

Amar Chand takes Churu.

Cruel execution of Amar Chand.

A long chapter of Márwár history then follows [illegible] recording amongst other incidents, the murder of the [illegible] Indráj and Gúrú Aishjí or Deonathjí.

In Sambat 1872 Pírthwí Singh, Thákur of [illegible] khawats, [illegible] and a formidable [illegible] Bahádrán [illegible] Birkálí broke out, Johiyás and Bhatis [illegible] Síkar lent to it. The Bíkánír minister [illegible] one Bhomjí as diwán, levied Rs. 20,000 [illegible] the Thákur of which called in the Síkar [illegible] at Báhádrán. Pirthwi Singh's [illegible] his dead on the field; but a [illegible] the darbár's killadár was killed.

The Bikánír thákurs rise against their chief.

In Sambat 1873, Amír Khán [illegible]

Invasion of Bíkánír by Amír Khán, the Pindárí leader.

* He is [illegible]

allied with Pindárís were renewed, and several took forcible possession of their estates. Amír Khán again entered the country, but a pestilence caused him to return to Shekháwatí, where he levied a lákh of rupees from the Shekháwats.

In Chúrú were 600 gosáíns in the darbár service, who agreed to give up the town to one of the rebel thákurs and a Pindárí force, on promise of Rs. 4,000 and a village in free grant. The town was accordingly entered, but the Bíkánír officer, Megh Ráj, refused to surrender, and was killed in the market place, fighting bravely. The fort was bombarded and surrendered in four days, Kátík Súd 15, Sambat 1874.

Treaty with the British Government.

The insurrection had become so serious that the Mahárájá resolved to ask for British aid, and accordingly he sent a vakíl, Aojí, Kasu to Delhi, who negotiated a treaty with the British Resident, Mr. Charles Metcalf. An incorrect translation of the treaty is given in the kiyánt, according to which it was particularly provided that the British Government was to have nothing to do with the "sardárs" or thákurs.

British troops enter Bíkánír and take many forts.

After the treaty had been concluded, British troops of the three arms entered Bíkánír under General Alner. They occupied Fatiábád and Hissár, and marched upon Sídmúkh, which held out for ten days. The European regiment with the force then returned to Hissár, and the native troops alone took Jessáno and Bírkhálí. Dadrewá resisted for twelve days. Chúrú, approached *viá* Sírsálo and Balerogríjairí, was then attacked, and held out for a month. Sulkaniá and Nímbá were occupied by the British force, and Jeth Singh Bídáwat was ousted from Sújángarh. Báhádrán, which the Sikhs had retained, was, as before related, taken possession of by the English, who soon made over the fort to the darbár, but retained the pargana for four years until the expenses of the British force, which amounted to Rs. 75,525, were paid. The forts taken by the British and made over to the Bíkánír darbár were twelve in all.

British Government retains possession of Báhádrán for a time.

Marriages.

In Sambat 1877, the Mahárájá's eldest son Ratan Singh, his brother Motí Singh, the Ráwal of Jaisalmír, and his relation Mokam Singh, all married Mewár princesses at Udepur. The details I omit.

In Sambat 1878, Jawánjí Maldot of Barú was killed resisting the darbár, and his estate confiscated.

In Sambat 1879 the Jaipur Mahárájá sent a thákur to ask in marriage a Bíkánír princess, and the opportunity was taken by Súrat Singh to intercede in behalf of Jellāí and for those whom the murderer Shám Singh of Busáo had robbed.

The Tibí villages.

A discussion at this time was going on regarding the villages of Tibí, which Bíkánír claimed as part of Bhatnér, but which the British Government had bestowed on old soldiers. Bíkánír argued that it had a fair claim to Sirsá and to Fatiábád, but waived this. Its right, however, to the Tibí villages was, it urged, undoubted. However, they were not given up to Bíkánír, and the supposed injustice of the decision is enlarged on in the kiyánt, and the subject repeatedly recurred to.*

* These villages were in part bestowed on Bíkánír in 1861, for services during the mutinies of 1857.

Saledís and other marauders on British border.

In Sambat 1881, the Thákur of Dadrewá and the Saledís established themselves at Bábal within British territory, and had to be ousted by a British force, which pursued the marauders, who took refuge in various Bíkánír forts, eight of which were destroyed by the darbár.

Governor General's darbár.

In Sambat 1884, Abír Chand, as vakíl on behalf of the Maháráják, was sent to Meerut to be present at Lord Amherst's darbár. A great "nazar" from Bíkánír was presented, and "khilát" received, the detail of which is given in full.

Boundary cases.

In January A. D. 1828, Mr. Edward Trevelyan was sent to settle the claims of Bíkánír to the Tibí villages, and to forty villages adjoining Bahádrán, which is called the Beniwál pargana, as belonging chiefly to Játs of that clan.

The decisions were unfavorable in both cases.

Mahárájá's piety.

Mahárájá Súrat Singh's piety, as exhibited in his liberality to Bráhmans, is dwelt upon. "They came from all parts, for the Mahárájá's fame spread to all parts, even to the sea. The old memory of it is still new green and full, and will last for ages." He gave a canopy which cost Rs. 10 [illegible] worship, fixing the 14th day of t[illegible] Chet for the grand "pújá," and [illegible] "pújá," and he conferred benefits on the descendants of Karníjí. "An Emperor could not attain to the Mahárájá's grandeur."

The Mahárájá's c[illegible]

The Mahárájás officials were Nand Lál, the store-keeper, and Sultán Chand, [illegible] Chand was fit to l[illegible] he paid lákhs to tl[illegible] the vakíl with the Resident at Delhi. One Múl Chand and Zálim Chand Kochar, Acháraj Parsotam of the Hazúris and Giánjí of the Parihárs (descendants of Belá) were in high favor. The judicial officers were Partáb Mal, Mahtá Bishan Singh, Abhai Singh, Hukam Chand, Lakhmí Chand.

Death of Súrat Singh.

Mahárájá Súrat Singh died Chet Súd 9, Sambat 1884. His eldest son, Ratan Singh, performed the funeral ceremonies.

Ratan Singh.

Accession of Ratan Singh.

The kiyánt from this point becomes more tediously minute than before in its record of events, and I shall not attempt to [illegible]t of it.

Placing the tilak.

Ratan Singh took his s[illegible] 5, Sambat 1885. The "tilak" was, as usual, [illegible] forehead by the head of the Godárá Játs, and afterwards by the Thákurs of Mahájan, Ráwatsar, Bídásar, Bukarkho, Jessáno, Bái, and Gopálpurá in succession.

Boundary fights and dacoities.

Soon after the Mahárájá's accession, Bhátís from Jaisalmír carried off a number of the darbár's camels, and both states sent forces to their frontiers. Collisions occurred, in which Bíkánír gained no advantage, and on one occasion nearly lost a Nagárá.

Mr. George Clerk settles border cases.

In A. D. 1829, Mr. George Clerk came to settle in Shekháwatí cases affecting Jaipur, Márwár, and Bíkánír. The Bíkánír agents sent to him were Hindú Mal (who afterwards attained to much power in the state), and one Hukam Chand.

Hindú Mal pleased Mr. Clerk, who induced the three states to engage in writing to destroy the forts of dacoits. Accordingly, several in Bíkánír were destroyed.

Dacoits' forts destroyed.

The same year Maháján was attacked, in consequence of the Thákur Bairí Sal's persisting in maintaining a body of plunderers consisting of Báorís, Johiyás, and others. The Thákur fled to Tibí, and after three days his "Pardháns," Umráwats, whose origin is told, page , surrendered the fort and the Thákur's heir, Amar Singh (now Thákur of Maháján), into the hands of the darbár. Soon after Bairí Sál himself submitted, having first stipulated that the Mahárájá should promise him pardon, and that the promise should be made at Deshnuk. The pardon was promised in the manner wished, but the Thákur had to pay a fine (peshkash) of Rs. 60,000, and pardon in his turn his servants, the Umráwats, who had surrendered the fort and had served the darbár. The Thákur and the Umráwats then went home, but Magh Sud 3, 1886, Bairí Sál summoned the principal Umráwats, and treacherously slew them to the number of twenty-four. He then fled, and a darbár force occupied Maháján. I have particularised this event, as it still affects the relations of the darbár with Maháján. Bairí Sal received aid from Jaisalmír, and allied himself with the Ráo of Púgal, the fort of which was provisioned to resist the darbár. The Resident at Delhi, with whom was Hindú Mal, sent chaprásís to warn the sardárs, but without effect. At the same time a Banirot allied with Saledís and others of Shekháwatí was plundering to the east. The Bídáwats followed their example, and a separate body of Jaisalmírís, besides those with Bairí Sál, ravaged the state in the west.

The Maháján Thakúr gives much trouble.

The Resident at Delhi warns the Thákurs.

The British Government seeing the state of affairs, ordered a force from Nasírábád to Bíkánír, and the date of its marching was actually fixed. But meanwhile the Mahárájá in person attacked Púgal, which, after Bairí Sál had fled, surrendered; whereupon the British force was countermanded. Púgal was bestowed on another Bhátí named Sadúl Singh.

A British force detailed for duty in Bíkánír, but does not march.

Soon after this, Partáb Singh of Bahádrán made a sudden attack on that fort, which was occupied by the darbár troops. It failed, and the assailants left their ladders behind; but a repetition of the occurrence has always been dreaded by the darbár.

In Sambat 1877, Colonel Lockett's visit to Shekháwatí attracted attention, and a Bíkánír agent was sent to him.

Colonel Lockett's visit to Shekháwatí.

In Sambat 1888, village Alwáná was re-named after the heir to the "gadí" Mahárája Kanwar Sardár Singh, and a fort founded there. Dacoity continued as rife as ever, and the British Government pressed the darbár to exert itself. This year the King of Delhi sent a "Kharítá" to the Mahárájá by one Jawaláprasád whom the Mahárájá visited. The King of Delhi's picture was placed on a cushion, and saluted by the Mahárájá, who then received a "khilát" from the King, consisting of horses, nagárás, &c., and the title of Narendro Sawái. Immediately afterwards, the Mahárájá conferred the title of Maháráo on Hindú Mal, his agent with the Resident at Delhi.

Founding of Sardárgarh.

Kharita from King of Delhi. Honor paid to King's picture.

Hindú Mal made Maháráo.

In Sambat 1889, the Thákurs of Dhundlod and Mandáwar in Shekháwátí interceded with the Mahárájá for the rebel Bikánír Thákurs of Mahájan, Bídásar, and Chárwás, who came and did homage. They had to pay sixty, fifty, and forty thousand rupees "peshkash," respectively.

Submission of Thákurs of Mahájan, Bídásar, and Chárwás.

The same year the Mahárájá went to Hardwár to consign his father's ashes to the Ganges. On his return he, at Hissár, obtained the release of Partáb Singh of Bahádrán, who, since his attack on that fort, had been a prisoner at Hissár.

Mahárájá's visit to Hardwár.

In Sambat 1890, Thákur Bhárat Singh of Gopálpurá and a Sikh Risáldár in the service of the darbár were killed in pursuing the Lotsar Thatháota and Bhojalái, Thákurs of Bíkánír, who plundered the country from Márwár, and carried off prisoners. At this time raids from one state into the other were constant, and the loss of property great.

Loss in pursuit of plunderers.

Partáb Singh of Bahádran was again troublesome. He, with thousands of wild characters, seized village Chánní near Bahádrán, from whence he ravaged the whole border; more than a hundred villages were plundered. Sáledís and Bhattís joined in the raids or plundered independently. The darbár forces attacked Chánní, and failed to take it by assault. The Thákur, however, was starved out, and leaving his family at Chánní he was permitted to go into sanctuary at Deshnuk. Immediately afterwards, on the Kúmbhâná estate being sequestrated, the Thákur went into outlawry, and, aided by Sikhs, plundered in all directions.

Partab Singh of Báhádran, a leading marauder.

General disorder.

In Sambat 1891, the Mahárájá, at the request of the Governor General's Agent, Colonel Alves, met him at Ratangarh to make arrangements for the tranquillity of the border, and it was arranged that Báhrotíás should be pardoned; that Rs. 22,000 a year should be contributed by Bíkánír towards the expenses of the Shekháwátí brigade to be stationed at Jhunjnú, in which a troop of a hundred Bídáwats were to be enrolled. Sangrám Singh of Chárwás was appointed Rísáldár of the troop, and Anji of Bhojolái Jamádár.

Establishment of the Shekháwátí brigade.

Baisákh Sud 13, Sambat 1892, through the mediation of Mr. Trevelyan and another officer sent to settle the Bíkánír and the Jaisalmír boundary, the chiefs of the two states met in a friendly manner, and cordial relations between the two states were established. The same year the famous dacoit Dúngar Singh of Síkar, who had carried off the camels of a British force, was apprehended through Thákur Mal of Lotsar, and the Mahárájá who had promised the Thákur a village to capture Dúngar Singh received the thanks of the agent.

Adjustment of Jaisalmír boundary.

Dúngar Singh of Sikor apprehended.

In Sambat 1893, after a grand inauguration (pratishta) of a monument (chhatri) to his father at Deví Kund, and after repairing the chhatrís of his ancestors there, the Mahárájá set off on a pilgrimage to Gyá with six thousand followers. A British officer accompanied him, and he met with much attention from the British authorities on his journey. At Banáras the Mahárájá made the circuit of the city, and gave away much, the merit thus acquired was (in the opinion of the Khyát writer;

Chatris at Devi Kund.

Pilgrimage of Gya.

the equivalent of an "ashumedha," or horse sacrifice. At Gyá the Mahárájá made his followers swear never to kill their infant daughters.

Oath against killing infant daughters.

When returning home, he was induced to visit Ríwá, where his son Sardár Singh was being married. I give no details of this or of other marriages of this period, as enough has already been told of the ceremonials. In every case the author of the *Kiyánt* mentions whether the bride's father was liberal or not in the supplies provided for guests and in his gifts to bards ("tyág").

Marriage at Ríwá.

The Mahárájá returned to Bíkánír *viá* Alwar, the Maháráo of which was anxious to establish a correspondence with Bíkánír, which was, however, declined as being a new thing. On arrival at Bíkánír, the Mahárájá went to pay his respects to Karníjí at Deshnuk, where he reminded his Rájpút followers (sardárs) of their oath at Gyá not to kill their daughters, and warned them that confiscation of estate would be the penalty for breach of oath.

Return *viá* Alwar.

Thákurs reminded at Deshnuk of their oath against infanticide.

Thákurs continued to plunder. Lotsar seems to have been the place most notorious for dacoits, and Hukam Chand and Harnáth Singh Nárnot of Mangrásar the most efficient officials employed in checking them. Major Foster's operations against the depredators are repeatedly mentioned.

Plunderers.

In A. D. 1837, Mr. Thoresby was sent to re-investigate the claim to the villages in Sirsá; but the darbár derived no benefit from the decision.

Claim to villages of Sirsá border.

In Sambat 1896, the Mahárájá went on a pilgrimage to Pokhar, near Ajmír, where he had friendly intercourse with the Rájá of Búndí. He afterwards accepted an invitation to Udepúr, where there was much shooting and boating and feasting which it is not necessary to detail in full. The shooting was from a tower and at pig which came when called to be fed.

Pilgrimage to Pokhar.

Visit to and sports in Udepúr. Marriage there.

The Mahárána required the assistance of Hindú Mal, who was with the Mahárájá and who seems to have had a reputation in Rájpútáná, to arrange for him a visit to Gyá and afterwards to Bíkánír, where the Mahárána was to be married. Sardár Singh, the Maháráj Kanwár of Bíkánír, was married at Udepúr to a Mewár princess.

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Intercourse with Láhor.

Mahárána Sardár Singh comes to be married at Bíkánír.

In Sambat 1898, a boundary dispute between Lohsna of Bíkánír and Khiyálí of Jaipúr was finally settled by Major Forster, who set up boundary pillars. The dispute had caused great trouble.

Boundary dispute with Jaipúr settled.

In Sambat 1899, the Mahárájá went to Dehli to meet the Governor General. On his way he encamped at Rení, where he ordered "chhatrís" to be erected in memory of Mahárájá Anand Singh and Tárá Singh. At Dehli the Mahárájá was thanked by the Governor General for supplying two hundred camels for the Kábul expedition.

Chattrís built at Rení.

Visit to Governor General at Dehli.

Dacoits.

In A. D. 1843, Harí Singh Bídáwat plundered so outrageously that the attention of Government was attracted, and the [illegible]

Trade route between Sirsá and Bháwalpur.

The same year there were [illegible] *saráis and minárs built along the route; and much pressure was exerted.* The dues were, in consequence, reduced from about eight rupees a camel-load to *eight annas. A cart-load was fixed at one rupee, and buffaloe, bullock, mule,* and pony-loads, at 2 per cent. on value. Unladen animals were to pay nothing. The *Government was much pleased at the readiness of Bíkánír to comply,* and Hindú Mal got great credit for his share in the matter.

Infanticide restrictions placed on Chárans and on marriage expenditure.

In Sambat 1901 (A. D. 1844), the darbár received a kharítá from the Governor General's Agent regarding the infanticide occasioned by the expense of marriages, and in accordance with it Bíkánír Chárans were forbidden to go to swell the host of beggars at marriages in other states, and regulations regarding expenditure at marriages were issued by the darbár, to the effect that expenditure was to be in proportion to income, and persons without land (bhum) were not to spend more than a hundred rupees, of which but ten rupees was to be in "tyág" or gifts to Chárans.

Bháwalpúr aggression.

Partishta.

The Bháwalpúr people from Phulrá are mentioned as aggressing on Bíkánír in Sambat 1901, and the "partishta" or inauguration by the Maháráj́á of the Chandan Ságar and Gaj Ságar wells are among the events noted.

Dacoits.

Condition of Bhatnér.

In Sambat 1902, some noted dacoits, Anji of Bhojolái and Harí Singh Bídáwat, were imprisoned in Bhatnér, the villages [illegible] the [illegible] ged. [illegible] and rupees to enable him to carry [illegible] ndú Mal. The same year four hundred Bháwalpurís, who had made a "dhulkot" at Tataiá in Bíkánír, were surrounded by Díp Singh Ponwár, and only escaped with their lives by putting grass in their mouths. Other aggressions on the part of Bháwalpúr took place.

Boundary case with Jodhpúr.

The Bháwalpúr boundary case.

In Sambat 1902, a boundary was settled with Jodhpúr near Sujángarh; the villages concerned were Tharde of Bíkánír and *Kánpúr of Jodhpúr; and an investigation* into the Bháwalpúr and Bíkánír boundary dispute was begun by Captain *Jackson and Mr. Cunningham. In this latter* case Bíkánír said the boundary line ran by village *Dándá; the Bháwalpúr* party, that it ran by village Sotar. The outbreak of

Support given in first Sikh war.

the first Sikh war interrupted the enquiry, and Bíkánír troops in conjunction with a force from Sindh and the Shekháwátí brigade marched towards Ferozpúr. The Bíkánír troops did not cross the Sutlaj, but returned before the conclusion of the war to Asabwála. On the re-establishment of peace, rewards were, on the recommendation of Captain Jackson, given by the darbár to the principal officers with the force. Amongst them there were few Thákurs of note; but the latter were represented by their "Pardháns." I omit the list given in detail in the "Kiyánt." Two guns, fully equipped, were bestowed on Bíkánír

the equivalent of an "ashumedha," or horse sacrifice. At Gyá the Mahárájá made his followers swear never to kill their infant daughters.

Oath against killing infant daughters.

When returning home, he was induced to visit Ríwá, where his son Sardár Singh was being married. I give no details of this or of other marriages of this period, as enough has already been told of the ceremonials. In every case the author of the *Kiyánt* mentions whether the bride's father was liberal or not in the supplies provided for guests and in his gifts to bards ("tyág").

Marriage at Ríwá.

The Mahárájá returned to Bíkánír *viâ* Alwar, the Mahárâo of which was anxious to establish a correspondence with Bíkánír, which was, however, declined as being a new thing. On arrival at Bíkánír, the Mahárájá went to pay his respects to Karníjí at Deshnuk, where he reminded his Rájpút followers (sardárs) of their oath at Gyá not to kill their daughters, and warned them that confiscation of estate would be the penalty for breach of oath.

Return *viâ* Alwar.

Thákurs reminded at Deshnuk of their oath against infanticide.

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Visit to Governor General at Dehli.

In A. D. 1843, Harí Singh Bídáwat plundered so outrageously that the attention of Government was attracted, and the darbár offered a large-reward for his apprehension. The same year there were negotiations regarding the line of communication between Bháwalpúr and Sirsá. The British Government wished the transit dues to be reduced, and saráis and mínárs built along the route; and much pressure was exerted. The dues were, in consequence, reduced from about eight rupees a camel-load to eight annas. A cart-load was fixed at one rupee, and buffaloe, bullock, mule, and pony-loads, at 2 per cent. on value. Unladen animals were to pay nothing. The Government was much pleased at the readiness of Bíkánír to comply, and Hindú Mal got great credit for his share in the matter.

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Bháwalpúr aggression.

Partishta.

In Sambat 1902, some noted dacoits, Anji of Bhojolái and Harí Singh Bídáwat, were imprisoned in Bhatnér, the villages of which at this time were much depopulated, and the "modhíkháná" there (commissariat) mismanaged. Náth Mal, the Kamdár, required seven thousand rupees to enable him to carry on the administration. He was relieved by Hindú Mal. The same year four hundred Bháwalpurís, who had made a "dhulkot" at Tataiá in Bíkánír, were surrounded by Díp Singh Ponwár, and only escaped with their lives by putting grass in their mouths. Other aggressions on the part of Bháwalpúr took place.

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Boundary case with Jodhpúr.

The Bháwalpúr boundary case.

Support given in first Sikh war.

by the British Government in recognition of its services. On the escape of the noted Shekháwat dacoit, Dungar Singh, from the Agra jail in A. D. 1847, the Governor General's Agent addressed the Bíkánír darbár, requesting its aid in re-capturing Dungar Singh and his co-adjutors. An accusation against Hindú Mal, of being in league with Dungar Singh, made in a Dehli paper, caused the former so much uneasiness, that he went to Simla to complain of the false charge, and the "Kiyánt" devotes many pages to the refutation of the charge and the detail of Hindú Mal's services. Meanwhile Dungar Singh was at liberty and plundering caravans. He and his ally Jawahír Singh got a promise of twenty-five thousand rupees from Rámgarh Aggarwálás whom they took prisoners, and being pressed by Major Foster they entered Bíkánír territory and made a push for the Bhátí country beyond the city of Bíkánír. Hukam Chand was in pursuit and captured some of the dacoits' party with horses and camels. A considerable portion of the ransom of the Rámgarh Aggarwálás was in bills on Bíkánír, and when these were paid the money and messengers were caught by the darbár. But the principals escaped and subsequently plundered the Nasírábád treasury, after which Captain Shaw was sent after Jawahír Singh, who was known to have taken refuge in Bíkánír. Captain Shaw, accompanied by Harnáth Singh Nárnot, surprised him in village Gharsísar which they surrounded; and Jawáhír Singh was induced to surrender. Mukund Singh, the present excellent manager of Síkar, was also a "Báhrotiá" and giving much trouble at this period, and the English newspapers accused the Maháráj Kanwár and the Bíkánír darbár of collusion with him. However the "Kiyánt" argues that no state could keep the dacoits out of its boundaries; thus, although the Ráo Rájá of Síkar was bitterly hostile to Mukund Singh, he and his followers occupied Rámgarh in that estate and held it for three "pahars" levying a contribution.*

Bíkánír officials charged with collusion with Dungar Singh.

Dungar Singh and party.

Capture by a British officer of Jawáhír Singh, relation of Dungar Singh.

Captain Shaw dissatisfied with the action of the darbár, sent through Hindú Mal "parwánás" and "rukkás" to the chief Bíkánír Thákurs, demanding their assistance in the apprehension of dacoits.

Some of the Ráj officials, however, eventually exerted themselves; thus Harnáth Singh Nárnot already mentioned more than once recovered property from the Síkar and Jodhpúr banditti, and inflicted loss on them.

Some assistance obtained from Ráj people.

The settlement of the Bíkánír and Bháwalpúr boundary was a very tedious affair; investigations continued for years, but a final decision was arrived at in A. D. 1849.

Settlement of Bháwalpúr boundary.

The line ran westward from Anúpgarh and Ballar. After the first Sikh war, the darbár, aided by the British officers on duty with the Bíkánír troops, managed to re-open the question of the Sirsá and Bahádrán villages claimed by Bíkánír; the final decision seems to have been given after Mahárájá Ratan Singh's death. Bíkánír did not gain its object. In Sambat 1906, the triple boundary point of Bháwalpur, Bíkánír, and Jaisalmír, was determined by two officers near Bánd tibbá, and thence the boundary line ran by Deolí and Seolí.

Sirsá and Hissár case re-opened.

Settlement of triple boundary point of Bháwalpur, Bíkánír, and Jaisalmír.

* The publication of these charges against Bíkánír produced a great effect in the state, as is shown by the trouble taken to confute them.

Support given in second Sikh war.

During the second Sikh war a small body of horse and artillery were sent by the darbár to act under Captain Shaw at Ferozpúr; a hundred camels, too, were engaged in Bikánír for the use of the army, and a quantity of flour was collected, but eventually not required by the British Commissariat. It was found on enquiry being made by an officer who came specially to ascertain, that the Bikánír route between Multán and Ajmír could not be advantageously used by troops owing to the difficulty in obtaining water and supplies.

Visit of Governor General's Agent to Bikánír.

In Sambat 1904, Colonel Sutherland, Governor General's Agent, visited Bikánír. The occasion was thought important, as it was the first time since Mr. Mountstuart Elphinstone's visit on his way to Kábul that an officer of high rank had been at Bikánír.

Death of Hindú Mal.

The details of the reception and festivals are given in full by the author of the "Kiránt," but I will record them very briefly here. Hindú Mal, who was in bad health, insisted upon going with the "Peshwái" on an elephant instead of in a pálkí; and when he became very ill on reaching the palace, he refused to enter the pálkí except at the gate where it was customary to get in and alight. He went home and died. During the Agent's visit to the Mahárájá, the conversation turned on the [illegible] of [illegible] Singh, which the Mahárájá thought [illegible]. "Nezabází," or lance exercise, was one of the diversions enjoyed by the Agent's party. Colonel Sutherland got a fall from his horse, but was uninjured, and the Mahárájá was so thankful for his escape that he gave a hundred rupees in alms as a thank-offering.

Death of Mahárájá Ratan Singh.

Sáwan Sud 11, Sambat 1908, Mahárájá Ratan Singh died. His son and heir Sardár Singh, one of his [illegible] in carrying the corpse to the burning-place [illegible] the fort. On the 12th day, the [illegible] in honor of the deceased after a feast to Brahmins took place, and the ashes of the late chief were carefully secured at the dwelling-place of a [illegible].

The "Kiránt" ends at this point. I add a few details which bring the narrative down to the present time.

Sardár Singh.

Accession of Sardár Singh.

Mahárájá Sardár Singh succeeded to power in A.D. [illegible], at the age of thirty-three, in place of his father Ratan Singh, who died after a reign of [illegible] years, leaving the state encumbered with a debt of about [illegible] rupees.

Debts of the state.

The state expenses had invariably exceeded the income, [illegible] being the expense of the [illegible] that time was necessary [illegible] and [illegible] were [illegible] Thákurs, and at present the [illegible] Shekháwati and Mérwár frontiers.

[illegible]

Throughout the late reign there had been [illegible]

At the close of the reign, [illegible] all the Thákurs with the exception of [illegible] Singh of [illegible] were [illegible].

During the time of Sardár Singh, that is, within a period of about twenty years, there were no less than eighteen changes in the ministry. The dismissal of each minister (some of whom held office only a few days) being usually caused by his inability to comply with the pecuniary demands made by the darbár. The following is a list of the ministers with dates :—

Constant changes of officials.

A. D. 1852	...	Gúmán Singh Baid and Lachhí Rám Rakhecha.
" 1853	...	Lachhí Rám.
" 1854	...	Gúmán Singh.
" 1855	...	Pandit Dojainant, a Márhatta Bráhmin from Gwálior.
" 1856 to 1863	...	Rám Lál Dwárkání.
" 1864	..	Gúmán Singh Baid.
" 1865	...	Rám Lál.
" 1866	...	Mán Mal Rakhecha, second son of Lachhí Rám, the former Diwán.
"	...	Sheo Lál Naeta for three months.
" 1867	...	Fatah Chand Surana for fifteen days.
"	...	Parohit Gangá Rám of Khetrí.
"	...	Shah Mal Kochar for eight months.
" 1862, 1868	...	Mán Mal for eight months.
" 1868	...	Sheo Lál Mohotá for fifteen days.
" "	...	Lakhmí Chand Naeta for eight months.
From June 1868 to August 1869		Wiláyat Husen, an ex-Deputy Collector from British territory, who was succeeded by Pandit Manphúl, C. S. I.

It will be seen from the above that during the first two years of the present reign the ministry was alternately in the hands of Gúmán Singh Baid and Lachhí Rám Rackecha, who were bitter rivals.

Díwán Rám Lál.

Rám Lál Dwárkaní, appointed in A. D. 1856, was a really good minister. All classes speak of his period of office as a golden time, when nobles were treated with due consideration, when the complaints of the poor were listened to patiently, and if justice was not cheap to those who could pay for it, it was at least obtainable. He enjoyed the support of a powerful Rání, and had consequently much greater freedom of action than is usually possessed by Bíkánír ministers. But the Rání died in A. D. 1861, after which Rám Lál's enemies prevailed against him, and he died in disgrace, some say by violence.

A Political Officer appointed to reside in Bíkánír territory.

In May 1868 an Assistant to the Governor General's Agent was located in Bíkánír at Sújángarh, near the triple boundary of Jaipúr, Márwár and Bíkánír. The immediate object of his appointment was to check dacoity, which was very rife on the borders of those states and in Shekháwátí, but he was also entrusted with the political charge of Bíkánír. The first officer who occupied the post was Captain Powlett. He failed to produce any improvement in the administration or procure the redress of grievances, and just before the arrival of Pandit Manphúl, the Bídáwat, and Mahájan Thákurs had risen to resist the extortion of the darbár. The Bídáwats were, however, pacified; but immediately after the Pandit's arrival other Thákurs rose, chiefly Sringot Bíkás, and for many weeks the assistant and the Pandit were engaged

Complications between Chief and Thákurs.

in negotiating between the Thákurs and the Chief. The Thákurs concerned were—

(1) Amar Singh of Mahájan (Biká).
(2) Megh Singh of Jasáná.
(3) Sheoji Singh of Bái.
(4) Ganpat Singh of Sidmukh.
(5) Mán Singh of Kalisar.
(6) Lachhman Singh of Bikkáli.
(7) Khet Singh of Meghána.
(8) Jawáhar Singh of Hardesar.
(9) Sakat Singh of Kunwári.
(10) Jait Singh of Sain.
(11) Takht Singh of Khárbara.

Their chief grievances were—

1st.—The seizure by the darbár of certain villages of their estates.

2nd.—Exactions made from them under the name of "Nazráná," &c.

3rd.—The collection direct from their villages of certain miscellaneous cesses.

Settlement of complications.

The arrangement eventually determined on and agreed to by both parties, the Mahaján Thákur excepted, were:—*1st* all villages forming part of estates held under valid grants at the time of Maháráját Sardár Singh's accession and subsequently resumed to be restored. The Maháráját was to be at liberty to deal with his own grants as he liked.

2nd, the commutation money for each horse formerly furnished for Ráj service was fixed at Rs. 200 for ten years, after which the amount was to be re-considered by a "Pancháyat." This Rs. 200 was to include every thing except "Nazráná" on accession to an estate.

A full report on the matter will be found among the official records. On the affair being settled, Captain Powlett left Bíkánír, and at the end of 1870 was relieved by Captain Burton, who has resided chiefly at the city of Bíkánír ever since.

Death of Maháráját Sárdar Singh, and accession of Dungar Singh

Maháráját Sardár Singh died on the 16th May 1872; he was succeeded by Dungar Singh, the seventh in descent from Maháráját Gaj Singh (*vide* Genealogical tree). As he was a minor, Captain Burton was appointed president of the council established a few months before by Captain Bradford, who had been especially deputed to visit and report on Bíkánír; but as the young chief attained his eighteenth year in September, he was in January 1873 invested with full power and the customary "Khilat" by Colonel Brooke, Governor General's Agent.

Captain Burton, supported by Pandit Manphúl, had taken the opportunity during his short tenure of authority to introduce reforms, a detail of which will be found in his report for 1872-73, and the results of which have yet to be seen.

PART II.

STATISTICAL ACCOUNT.

GENERAL DESCRIPTION.
Position.

BÍKÁNÍR.—The Ráthor Rájpút state of Bíkánír is situated between 27° 30′ and 29° 55′ latitude and 72° 30′ and 75° 40′ longitude. Its area* is about 23,500 square miles, and its estimated population about 300,000. It is bounded on the north by Bháwalpúr, a Mussalmán state, and by the Sirsá district of British territory, on the east by the Hissár district (British territory) and Jaipúr, on the south by Jodhpúr, and on the west by Jaisalmír.

Boundaries.

When the treaty between Bíkánír and the British Government was signed in A. D. 1818, the boundaries of the state were ill defined. Disputes arose and were settled from time to time by British officers. The principal claims of Bíkánír were—

1st.—To a number of villages said to be part of the Bhatner pargana of Bíkánír. The [illegible] British district [illegible] as a reward for [illegible]

2nd.—To [illegible] gana of Bíkání[illegible]

3rd.—To tracts of the desert on the Bháwalpúr border. The decision was generally favorable to the Bíkánír claims. There were also less important cases on the Jaipúr border, at Sujáángarh, on the Jodhpúr and on the Jaisalmír borders. More about these boundary cases will be found in Part I. and under "Bhatner."

Chief town.

The chief city of the state is Bíkánír, which is described elsewhere. Its latitude is [illegible] longitude 73° 30′.

Features.

The southern and most of the north-eastern portions of the [illegible] part of the vast sandy tract in [illegible] the north of Jaipúr are [illegible] as the Bágar. The north-west and part of the north are in the [illegible] Desert, and the north-east corner adjoining Sirsá is the [illegible] of the state, as in good years it is well flooded by the [illegible] triple border of Bíkánír, Jaipúr, and Márwár, there are no [illegible] state, and even these are not more than five hundred feet [illegible] plain. From [illegible] hard, a [illegible] througl[illegible] greater part of the territory the plain is [illegible] spersed with shifting sand-hills, the slopes of which [illegible] are from the action of the wind, suggest the [illegible]

* Deduced from the map of Rájpútáná, compiled in the [illegible]

Generally speaking, the villages are far apart, and though grass and jungle bushes often abound, the aspect of the country is dreary and desolate, except, as often happens in the cold weather, when a mirage places a lake in the horizon.

Rivers and irrigation.

There are no streams whatever. In the rainy season a "nallah" sometimes flows from Shekháwátí over the eastern border, but is soon lost in the sands. The Kagar, called also the "Sotrá" or "Hakrá," once flowed through the northern part of the present Bíkánír territory; but it is now dry and wells are dug in its bed, where, it is said, the only sweet water in that region is to be found. In the rains, however, water sometimes flows in it for a few miles, and the Tibí *pargana*, which adjoins Sirsá and is east of Bhatner, is greatly benefited by it. Some water of the Western Jamna Canal occasionally enters the state west of Hissár.

Lakes.

There are two little fresh water lakelets formed by the drainage of the rocky country south-west of Bíkánír. Both lie on the route from Bíkánír to Jaisalmír. The first, Gajner, about twenty miles from the capital, is perhaps the only pretty spot in the territory. The lake is not above a quarter of a mile long, and two or three hundred yards across, but the water is clear: on one side the margin is green and wooded, while on the other there is a palace and garden watered from the lake. In its neighborhood in favorable seasons a good deal of wheat and sarson is grown, the verdure and bright flowers of which are an intense relief to a visitor in the spring after the dreary aspect of the country he has passed through. Koláth, twelve miles farther on the Jaisalmír route, is a somewhat smaller lakelet. Being a place of sanctity, numerous neat bathing "ghâts" have been built and fine "pípal" trees shade them. It, too, would afford a pleasing change to any one who has to reside long in Bíkánír. The lake of Chápar, in the Sujángarh district, is the principal source of salt in Bíkánír; it is about two miles wide by six miles long, but it is very shallow and almost dried up before the hot-weather begins. There is another salt lake about forty miles north-east of Bíkánír, but I am unable to describe it. The salt produced from both lakes is of a very inferior quality, valued at about half the price of the Sámbhar salt. It is only eaten by the poor and used for curing skins and other antiseptic purposes. The yield at Chápar is, I believe, about ten thousand maunds annually.

Mineral productions.

Lime is abundant in many parts of the state, notably in the neighborhood of the city of Bíkánír, of Sujángarh, and other towns. Excellent red sandstone is quarried at Khárí, thirty miles north-east of the city, and the same stone is found in smaller quantities west of Bíkánír. The Khárí quarries supply ornamental building materials for all works of importance in and about the city. Rougher stone, called "*rorá*," "*rajásháhi*," and "*barú*," for coarse work is quarried near the city. "*Multání mittí*," a well-known greasy clay used by natives as soap and in dyeing cloth, is quarried in large quantities about thirty miles south-west of the city not far from Koláth. Copper has been extracted from a hill near Bídásar, in the Sujángarh district, seventy miles east of the city; but I believe it never paid to work the mine. Further details will be found under "MINES AND QUARRIES."

Water.

Water in Bíkánír is found, notwithstanding the slight apparent difference in the level of the country, at very varying depths and of quality as unequal. Thus the city wells are more than three hundred feet deep, but the water of most is of excellent quality, while ten or twelve miles to the north and north-west water is found within twenty feet of the surface. But the drinkable stratum is often exhausted

in the hot-weather, and that below is injurious. At the village of Nokha, south of the city on the Márwár border, Dr. Moore found a well four hundred feet deep. He makes the following remarks regarding it:—

"Water when drawn from this well was quite hot. No one seemed to "have any clear idea when the well was made, and no one knew why "that particular spot was fixed upon for sinking a well. In other places "the one village well is generally in a hollow or depression between the "sand hills, where it would be reasonable to expect water nearer the sur-"face. But Nokha is on a flat site, rather elevated above the surrounding "country, the ground hard, and not at all the locality where water would "be sought for at that depth with the confident expectation of reward for "the labor. It was stated that no one attempts to sink such wells now, "probably because the number existing proves sufficient for the wants of the "inhabitants, and not, as it would appear, from absence of workmen, for "during our stay men were sent down to clear the bottom, so that a better "supply of water might be obtained. The shaft being so narrow, the cleans-"ing process is rather a tedious business: first a basket is let down, then "*a man; he fills the basket at the bottom of the well; he is then drawn up,* "and afterwards the basket with its contents; and so on till the well is "cleaned out. The material brought up was sandy mud, having the usual "earthy odour. The water allowed to clear was good, but hard from excess "of lime."

Along the Jaipúr border the water is generally of the best quality, and in some places famous for its salubrious properties; but for the most part throughout the state a newly dug well is as likely to produce bad as good water, and it sometimes is so bad as actually to kill, by excessive irritation of [illegible] I have added some further remarks on [illegible] of the different districts, especially Suj[illegible] But the people of the country often depend a good deal upon collected rain water, for the sites of villages are almost always in a depression, and often where "kankar" or hard ground is on, or not far from, the surface, so that the drainage of the neighborhood is caught either in covered pits, called "kunds," or simple excavations. "Sar," which is the final syllable of so many Bikánír village names, implies a tank or depression.

Forests and vegetable productions

There is no forest throughout the state, but south of the city, round Jobar and Deshnuk, there is much brushwood, in which the Darbár's horses and cattle range. In the neighborhood of Sujángarh, at village Lotsar, a few shisham trees grow spontaneously, but the common tree of the country is the *Acacia leucophlæa* ("khejrá"). It produces a long pod, called "sangri," which, though not equal to the bábúl as a food for cattle when the bábúl pod is green, is on the whole more valuable, as it is useful when dry. These pods, and also the leaves and even the bark of the "khejrá," are eaten by the poor in times of famine.

The "khejrá" wood is of a very inferior quality; insects attack it almost immediately after it is cut, and its boards become half dust in a few months. It is said though that if buried in dung or sunk in salt-water the wood becomes durable. In Rájpútáná the "khejrá" [illegible] figuring in the history of Rám Chandra, a[illegible] festival The best timber produced is that o[illegible] a tree with a handsome lily-like flower which affords a passing pleasure to a traveller in the sandy tract during the month of March: it is not, how-

ever, very common. "Bábúl" (*Acacia arabica*) is seldom found, for it does not grow well in sand: *Salvadora oleoides* and *Acacia catechu* ("jhal" and "khair") more frequently. Plantations of *Zizyphus jujuba* (bair trees) are met with near Bíkánír city, and a few trees will be found near all the towns, and sometimes a good deal of the fruit is produced.

Of bushes the "phog," a low, leafless shrub, the botanical name of which is, I believe, *Calligonum*, is the commonest and most useful. Its twigs and roots support the sides of wells where water is a few feet below the surface of the ground, and they supply material for building huts: green it affords food to camels, and its buds, called "lasson," are eaten with buttermilk and condiments by the poor in February and March. A peculiar attachment seems to be felt by Ráthors for this type of the vegetation of the sandy tract. I have known a Márwár thákur settled far from his native state sow it in sandy soil near his adopted home, and an anecdote, known to every Bíkánírí, is told of a Bíkánír noble who, when exiled to Kábul, discovered one day a single plant of the "phog" bush growing in the neighborhood of his place of confinement. He was much affected and embracing it exclaimed—

Tu saindesí rukhrá ham pardesí log,
Mhane padshah lāya thane kun lāyā phog?

Plant of my native land, strangers are we,
The king brought me here but who brought you?*

The "sajjí" (*Salsola?*), from which soda is produced, is an important plant in the desert, where many people are employed in the manufacture. It is said to grow chiefly on the hard, low ground where water has collected. The "karíl,' a well-known jungle caper, is met with and is useful as food. Other wild vegetables and fruits used as food are the "tumba," a sort of melon, the seeds of which are collected and pounded into a kind of flour, the "khimp" (*Crotolaria)*, the stems of which are eaten, the "bánkri" or *Caltrops*, the káchrí berry, a rough fruit containing masses of pips. The "ak" *(calotropis)*, the fibre of which is the strongest known, is a common plant almost everywhere, and the "bair" *(Zizyphus)* bush, the most valuable of grazing shrubs, is plentiful in a few places.

Grasses.

Of grasses the "bharút" is generally the commonest in the southern half of the state, and since its seed (a sort of canary seed) is more eaten by the very poor than any other kind of grain, and it supplies fairly good fodder for cattle, it may be considered a very valuable production. But its prickly husks lame dogs, are "the torment of travellers," and add appreciably to the discomforts of a residence in Bíkánír—a circumstance which in times past has been turned to account by Bíkánír chiefs (*vide* History, page 34). Other grass grains are used for human food, such as those of the "dáman," "mákra," "ganthíl," and "phúler," the seed of which last is called "phúlish," and is only digestible when eaten with ghí or buttermilk.

The large grass used all over North India for making screens or "chiks" (*Rana, pula, sarkandá,*) is common.

Bíkánír abounds in the best cattle grasses. Of these "ganthíl," a low fine grass so called from its top knot (gánth), ranks first, both for the production of wool and ghí. It abounds more particularly in the latitude of the city; as also does "sewan," a rather tall and fine grass very good for sheep. "Kíú," the chief grass on the banks of the Chápar lake, is particularly good for cattle; it is also abundant in the north of the state. "Dáman," too,

* See also History, pages 13 and 36.

is very common in the north; it is said especially to promote cattle breeding: other good grasses are "karr," more common in Márwár, "narara," and "ganthía." Bharút is most abundant in the southern part of the state, and ranks after those just mentioned.

All Bíkánír may be said to be a pasture ground. To the north about Hánúmángarh (the old Bhatner) the grazing is famous, but after fair rains good grazing is everywhere to be found The banks of the Chápar lake vie with the pastures of Bhatner, and there is a saying: "*Chápar ká chaupá Bhatner ná cháhwe*" (the cattle of Chápar love not Bhatner).

The people of Rájpútáná sometimes divide the country into botanical zones, the limits of which are sufficiently defined to form rough political boundaries: thus the "lai" and the "sajji" mark the desert, the "bharút" grass the country south, the "karr" grass still further south, and the "aonla" bush marks the fertile region of Mewár south of that (*vide* History, pages 13 and 36, and Tod, Vol. I, page 595, 2nd edition).

Pastoral people.

In the northern part of the state west of Anúpgarh there is little cultivation, and the people depend chiefly on their cattle, which are watered at *reservoirs called* "tobas" and graze at large. Sindhís and others bring their cattle to this tract when grass is plentiful; but a clan of Pírzádás, or descendants of a Muhammadan saint, claim to be the lords of the region between Anúpgarh, Púgal, and Marot, having obtained it in grant from the Emperor of Dehli. The robbers of the desert respected their persons and property as they would have respected no one else: the Bíkánír Darbár exacts no dues from them, and they themselves receive two seers of ghí from all who pasture their cattle in the waste (see Captain Jackson's report on Bíkánír and Bháwalpúr boundary). The Ráths (Mussalmáns of Rájpút extraction) of this region are spoken of as a pastoral tribe.

Wild animals.

Where water is procurable, deer are common enough, and there are two peculiar kinds. In the neighborhood of Gajner wild pigs are preserved and do great mischief. No life may be taken near the temples of repute; and as they are always beside tanks, wild animals can drink unmolested. Wolves abound to the north of Bíkánír and do much mischief. The inhabitants when they kill them sometimes take their heads to Sirsá for the reward given by the British Government. Foxes are common and easily approached, and snakes are numerous. Rats are abundant and troublesome.

Partridges (but I believe only the brown kind) are very common in Bíkánír. The largest coveys are to be seen in and about the villages. The large bustard (*gúran*) is always to be found within a few miles of the city of Bíkánír, and is often met with elsewhere; as also are several kinds of grouse (*batbat*, &c.). Florican (*tilor*) are numerous in some places, and at Koláth, Gajner and the tanks of that region wild ducks are abundant in the cold-weather.

A complete account of the plants and animals of the desert and sandy tract is not in existence. It is to be hoped that some person with the requisite leisure and opportunity will prepare one, and also amplify Colonel Tod's general account, which however has reference more to the desert west of Bíkánír than to that within its limits.

Census and population.

A census of most of the parganas was taken at my request, but of the procedure adopted I am ignorant, and I prefer to assume the number of houses as correctly recorded, and from them to calculate the probable population, rather than to accept the

reported figures referring to the latter. Allowing five souls to a house, the result is as follows:—

No.	Division.	Villages.	Houses.	Population.
1	Anúpgarh	37	594	2,970
2	Sardár Shahr	93	2,953	14,765
3	Suratgarh	28	1,973	9,865
4	Hánúmángarh	110	2,715	13,575
5	Tibí	42	1,936	9,680
6	Mahájan	69	1,104	5,520
7	Bahádrán	89	3,738	18.690
8	Chúrú	13	2,442	12,210
9	Rájgarh	157	5,391	26,955
10	Rení	129	3,970	19,850
11	Nohar	124	3,541	17,705
12	Sardárgarh	25	403	2,015
13	Pánchon	254	4,000	20,000
14	City	...	8,801	44,005
15	Sheksar	324	5,200	26,000
16	Sujángarh	210	8,259	41,295
17	Khálsá	17	272	1,360
18	Púgal	50	850	4,250
	TOTAL ...	1,771	58,142	290,710

Ratángarh, which is held in grant, seems to have been omitted from this list. Altogether the population cannot be less than 300,000.

It is feared that even the number of villages in the above statement is not reliable, as the darbár has reported that there are 1,797 in the whole state. In A. D. 1870 there are said to have been 1,814. It is so common in Bíkánír for villages to be abandoned and repopulated that one can never be certain of the precise existing number. The most numerous castes are—

CASTES.	Ját, numbering about ...	50,000;	all agriculturists.
	Banías	30,000;	some cultivate the soil.
	Rájpúts	12,000;	three-fourths cultivators.
	Bráhmans	20,000;	mostly cultivators.

The races and castes exclusive of the above, arranged according to their numerical importance in the city, are as follow; nearly all till the land more or less:—

Chamár (leather-dressers and village drudges).
Kumhárs (potters).
Khátís (carpenters).
Káim Kháni (Musalmáns of Rájpút extraction).
Hajjám (barbers).
Ahíri or Tohri (low-caste people).
Dhánaks (ditto).
Musalmáns (Saiyads and others).
Ráth (Musalmáns of Rájpút extraction).
Zárgars (goldsmiths).
Bairágís (religious characters, usually Vishnu worshipper
Málís (gardener class).
Dhobí (washermen).
Gosáín (religious characters).
Báorí (a low thieving caste, often employed as watchmen

Chípá (cloth printers).
Swámí (devotees of Mahádeo).
Khatrís (meat-eating Baníás).
Fakírs.
Kassábs (butchers).
Halál Khors (sweepers).
Dákots (professional beggars).
Raigars } (Leather-workers).
Khatíks }
Dammámís (Musalmán kettledrum-beaters).
Mochís (shoemakers).
Telís (oilmen).
Gújars (a well-known caste).
Bisátís (pedlars).
Mínás (a well-known caste).
Rangrez (dyers).
Chárans (a caste of minstrels of Rájpút extraction held in high estimation and exercising much influence, though less now than formerly) see "OFFICIAL CLASSES."
Kaláls (spirit-sellers).
Lakherá (workers in lac).
Ahirs (a great and well-known caste).
Darzí (tailors).
Tarag.
Lohár (iron-workers).
Chunápuz (lime-makers).
Maimár (masons).
Sewak (temple servants).
Sepoys.
Báfindá (weavers).
Sakká (water-carriers).
Niáriá (sifters of ashes obtained from gold and silver smiths).
Bhagat (devotees).
Siklígar (tin-workers)
Bharbúnjá (cooks).
Káyath (writer caste).
Khojás.
Kunjrá (greengrocers).
Táshá Nawáz (musicians).
Jattí (Jain priests).
Nakkáls (actors).

Játs.

The Játs, who are more than twice as numerous as any other caste, were anciently the possessors of the greater portion of the present Bíkánír territory. Some account of their position, former organization, and subjugation will be found in the history of Bíká's occupation of the country. They are the agriculturists of the country, and more severely taxed than any other class. A Ját is said to pay thirteen taxes of different sorts. Many of them are Bishnawis and eschew the taking of life. They are generally civil and obliging, but will not assist or sanction the slaughter of game. They are good-humoured and ready to joke about the rats which do so much mischief to their crops and stores of grain. Notwithstanding the weight of taxation laid on them, they are attached to the Maháráját, and so proud of notice from him that a Ját has been known to present a "nazar" of Rs. 1,200 in order to secure an extra share. The headman of the Godárá clan of Játs places the "tilak" (or mark of inauguration) on the forehead of every Rájá of Bíkánír when he first takes his seat on the "gadí." The practice has prevailed ever since the foundation of the ráj. The Bishnawi Játs bury instead of burning their dead, and "satís" are sometimes buried alive with the corpses of their husbands. Pípásar and Samrathal are mentioned in the Hissár Gazetteer as places in Bíkánír sacred as being

respectively the birth and burial place of Jambhaji, the chief Bishnawi saint, who was a Ponwar Rájpút and flourished in the 15th century of the Christian era.

Banías. Banías of the Mahesrí, Oswál, and Aggarwálá castes form the bulk of the trading community. The Mahesrí and Oswáls are the richest, and as many of them have houses in British territory, and know how to bring pressure to bear on the darbár, they are treated more considerately than the Aggarwálás. The latter trade a good deal locally in English imported goods, while the Mahesrís and Oswáls are opium traders, contractors, bankers, &c., and their business is generally far from home.

Rájpúts. Rájpúts of many clans are to be found in Bíkánír. Remarks on the aristocracy which they form will be found elsewhere: it consists chiefly of Bhátí Rájpúts to the west and Ráthors elsewhere. The Rájpúts here, as in every other state, may be divided into three classes—*1st*, those who hold estates; *2nd*, those in service; *3rd*, those who till the soil. The first class comprises the old hereditary aristocracy of the state and a few who have obtained grants more recently; the second those employed by the nobles as well as the servants of the darbár; the third are by far the most numerous, and in the assessment of the revenue on their lands are treated with some favor.

Bráhmans. Bráhmans are the next numerous caste: Pokarna and the Paliwáls are the principal divisions. They are traders and agriculturists, and generally a hard-working class. There are, I believe, ten times as many Pokarna Bráhmans as of any other division of that caste. The Paliwáls are the most remarkable Bráhman agriculturists. Some observations on them have been made under "EMIGRATION." For interesting remarks regarding the origin and character of both, *vide Tod, Vol. II, pp.* 286 *and* 287.

Chamárs. Chamárs, also called Baláis, are the only remaining numerous class. The most remarkable fact in connection with them is that, despised as they are, one of their number has within the last forty years founded a religious sect, called "Alakgir," which numbers high officials and thákurs amongst its adherents. It is further spoken of under "RELIGION."

Musalmáns. For remarks on Saiyads, Bháttís, Ráths and Johiyas, and other Musalmáns, see "PASTORAL PEOPLE" page 85, "ARMY," page 104 and "HÁNÚMÁNGARH," page 121.

EMIGRATION. The following is an extract from the annual report on Bíkánír for 1869-70:—

"Many agriculturists have left for British territory, especially the Palíwál "Bráhmans, an enterprising caste of trading agriculturists who inhabit twelve "large villages west of Bíkánír.

"Hundreds of these have traded successfully and occupied lands in the "North-West Provinces, the wealthy ones among them coming occasionally to "their homes, where they have good substantial houses and where in good years "they or their relations raise fine crops of wheat. But the mass of Palíwál "emigrants have gone for good; men of other castes, too, have settled in the "British districts immediately east of Bíkánír, and more would go were land "procurable. It is, however, a mistake to suppose, though it is sometimes "imagined, that the wealthy merchants are leaving Bíkánír. So far as can be "ascertained, they show no preference for living under the direct rule of the "Government to which they indirectly owe their wealth, and they visit British "territory no oftener than is necessary for the superintendence of their houses

"of business, which extend from Calcutta to Bombay and from Lahore to "Madras. Very few of them are in any degree penetrated by European ideas, "though exceedingly anxious to obtain the benefits of British protection." If land were now available in Hissar, many people from Bíkánír would go there as they formerly did *(see Hissar Gazetteer, pp. 41 and 43)*.

Religion.

It is impossible to give statistics showing the respective numbers of orthodox Hindus, Musalmáns, and Jains in Bíkánír, as none have been supplied. Of the three principal Bania castes, Mahesrís are orthodox Hindus, Oswáls are Jain, and Aggarwálás are partly Jain.

Temple of Karniji.

The worship of Karniji, a Cháran woman who was an incarnation of Deví, is the chief religious deity of the court. It was her supernatural power which secured the territory of Bíkánír to Biká and his descendants, and were she estranged the state would be ruined. The temple of Deshnok, as old as the state, is therefore the chief shrine in Bíkánír; but Karniji is invoked in other lands far from the place of her origin, and she has devotees of all castes. Some temples in her honor were built in the Dakhan, and one raised by a Sesodia lady is in the upper fort at Alwar. As represented on stones or on gold and silver charms worn round the neck, Karniji holds a "trisúl" or trident in her hand.

Lakshmí.

Lakshmí, however, is in Bíkánír worshipped with scarcely less devotion than Karniji. The temple of Lakshmí Náth is the principal one in the city of Bíkánír, and the chief is styled the Díwán of Lakshmí Náráin. The state is in fact under the joint protection of the Goddess of Destruction and Goddess of Prosperity (*vide History, page* 45).

The temple of Lakshmí Náráin was built by Ráo Lunkaran, who ruled in Bíkánír between A. D. 1505 and 1527. The orthodox Hindu temple third in rank, is that of Dhúní Náth, built by a Jogí, named Dhúní Náth, in Mahárájá [illegible] ges or symbols of the five chief deities— [illegible] Ganesh.

Bhaironji.

[illegible] aramdesar, near Gajner, has an historical interest as having been founded by Biká (*vide History, page* 2).

Deví.

The temple of Deví, at Nágnéjí, a mile south-east of the city, has a considerable reputation. The image it contains was brought from Jodhpúr hundreds of years ago. Its vehicle stuck fast on the spot where now stands the temple, which was built in accordance with the wishes of the goddess thus indicated. Of the more recently built temples, the principal are built within the last two generations by Ránís and mistresses of the chief. Considerable estates have been assigned them.

Jain temples.

The Jain temples are Bhándásar and Nemnáth, two large temples, at least as old as the city, built by one Bhanda Oswál and his brother: Chintáman and Srí Mahábír, both built by the fourteen "mohallás" or quarters of Oswáls, the first at the suggestion of the Bachawat, Karam Chánd, whose family was extirpated by Rájá Sur Singh. Srí Mahábír has an inscription. Allusion to the appearance of the buildings will be found under "City."

Ballacháryas.

The Mahárāj Vishnú Gosáins of the Balbacharya sect, whose foul practices were exposed in a great libel case in Bombay some years ago, have many devotees in Bíkánír, and when two of them, offended by the discountenance they met with from the

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Mahárájá of Jaipúr, abandoned that state, they were invited to Bíkánír, and were received there with great honor, the late chief himself going forth to meet them and running beside their pálkís fanning them. In their presence he used to stand with folded hands, and for years the cost of their maintenance was a grievous burden to the state. They at length left for the neighborhood of Mathura. The priests of the most celebrated temples are not foreigners, but Bíkánír Bráhmans of the Biás tribe, known as Sewaks.

Local shrines.

There are, of course, local deities and shrines to be met with in obscure villages, which exercise much influence in their neighborhood. As an instance of one class, I may mention the "samádh" (cenotaph) of a Ját, one Jesnáthjí—a saint whose miracles made such an impression on the Delhi emperor of the day that he bestowed on him a grant of land near his native village Malásar, situated fifteen miles north-east of the city of Bíkánír. The estate is still held on this title and the deed of grant preserved. In seven villages round "samádhs" of Jesnáth's dead descendants have been established, and his living ones receive a rupee on the birth of every child within the circle, one seer of "ghí" on the birth of a calf, half a seer for a young buffalo, and two pice for a kid.

Jujhárs.

Unless by way of sacrifice at temples of the sanguinary deities, no animal may be killed near any of the shrines, priests of which plead their privilege (marjád) if any one shows a disposition to offer violence to a duck on their tanks or a partridge in their enclosures. "Jujhárs" or heroes who have fallen in defending their neighborhood from predatory bands, or in recovering the cattle carried off by them, are another class whose shrines are much respected. They, too, are sometimes Játs: thus Bigga, a village with five hamlets between Bíkánír and Ratangarh, is said to derive its name from Bigga, a famous Ját who was killed as long ago as A. D. 1315 by Ráth dacoits who were carrying off the cattle of the place. Many villages around cherish his memory. On the 13th of Phágan Sud (February) there is an annual *fête* in his honor, and the 13th of every month is sacred to him. Bráhmans collect from their constituent jíjmáns in Bigga's name, and the people still sing ballads in his praise.

A very spirited song of modern composition, describing his independence, valor, and the way he met his death, was recited to me at Bigga.

Jains and orthodox Hindús.

Jains are in the towns fully the equals of the orthodox Hindús as regards numbers and wealth. But on the part of the latter there is a strong feeling against them, as shown by the saying, not peculiar to Bíkánír, "that a Hindú had better be overtaken by a wild elephant than shelter himself in a Jain temple, and to escape a tiger he may not run through the shadow of it." There are seven "upásaras" or Jain monasteries in Bíkánír. A list of them will be found under "City," and their teaching will be spoken of under "Education."

Musalmáns.

The Musalmáns of Bíkánír are insignificant in number and importance. They, however, maintain five small mosques within the city and one or two outside. In these, prayers are regularly said on Fridays, and there are several others which are unused. There are a good many Musalmán sepoys, chiefly Saiyads and Káim Khánís.

Alakgírs.

Perhaps the most curious religious sect in the state is that of the Alakgírs founded by Lálgír Nágá. He was the son of a Chamár of Sulkaniá, a village of Bíkánír on the Jaipúr border. When five years old, he was carried off by a Nágá or military monk, who made him his disciple (chelá) and gave him the name he became

known by. Fifteen years after Lálgír returned to Sulkania with his gúrú, the Nágá, who, discovering that he was the son of a Chamár, abandoned him and [illegible]

[illegible] to construct a fine well at his native village. The well being completed, he returned to Bíkánír, where he began to gather a following, notwithstanding that he made no secret of his being a Chamár by birth.

He denounced idolatry and taught his followers to call only on the Incom- [illegible] ment in this life to purity, untroubled contemplation, and serenity (*sat, chit, anand*). There was no future state: heaven and hell (that is, happiness or misery) were within, and may be made independent of, external circumstances, but all perishes with the body, which is finally resolved into the elements, and man has no immortal part. Peace in life and a good name after it were the sole, but sufficient, inducements to the practice of virtue.

His principal disciple was Lachhí Rám, chief steward of a powerful Ráni and father of Mán Mal of the present Bíkánír Council. In Sambat 1901 Lachhí Rám, prompted by his gúrú, began the splendid Alak Ságar well at Bíkánír, which was finished in 1909.

One day Mahárájá Ratan Sing was going to the temple of Lachmí Náráin, when Lálgír sneeringly asked him what was to be got there. The Mahárájá, enraged at this insolence, expelled Lálgír from Bíkánír and threw his book, which contained abuse of Hindúism, into water. Lálgír went to Jaipúr, whence he wrote letters calling upon his faithful disciples to assume the garb of sanctity ("bhagwán libás," clothes of a red color worn by Dádú panthís, &c.) and become jogís. His disciples obeyed, and the sound of "Alak!" "Alak!" resounded on all sides. In 1908, Mahárájá Sardár Singh noticed the schism, and the excitement occasioned thereby, and ordered the expulsion from the state of all the Alakgírs. Those of weak faith abandoned the prescribed dress and habits and remained quietly at home, but Lachhí Rám kept steadfast; a [illegible] destroyed. [illegible] minister of [illegible] ascetics and [illegible] the sect are [illegible] themselves a Jain sect, and [illegible]

[illegible] ary of their founder's [illegible] last gúrú, and the full moon of Asárh: on these days they give alms and visit the cell of their founder. There is no gúrú now, but if a worthy man should appear he would be accepted.

Town.

Bíkánír is the only large town in the state. Its [illegible] suburbs, 35,008. It is surrounded by a high wall and contains many large [illegible] in the western part of the state; latitude 28°; [illegible]

Chúrú, on the Jaipúr border, latitude 28° 20' [illegible] population something under 10,000. Here the lines of traffic between the [illegible] Hissár, and Gurgáon marts and Bíkánír and [illegible] another.

since the mutiny, no doubt produces nearly everything, and it must be excluded from statements intended to apply to the country generally.

About twenty-five acres can be ploughed each season by a good pair of bullocks. Camels are used as much as, and in many places more than, bullocks to draw the plough, and buffaloes and even donkeys, especially in Anúpgarh, are used for the same purpose. A fair crop of bájrá yields five British maunds to the acre; but I am unable to give the out-turn for different kinds of lands. Generally speaking, the quality of the cultivated soil varies but little, for it is so light that the surface is always shifting from the effects of the wind, and the fine blown deposits, which act as manure, tend to equalize its productive power.

Rotation of crops is, I believe, practised so far that bájrá usually follows moth. Perhaps the best-known division of land is into uneven (*tibi*) and level (*soin dhartí*), the latter being much more valued than the former.

TENURES.

Land being unlimited the holdings are large; but I cannot tell how large a holding is equivalent to Rs. 8 a month, nor have I much to record regarding the land tenures. But I have heard it remarked that in consequence of land being so plentiful, and owing to the wretched revenue system worth so little, there is no struggle for shares (biswás) as in the adjoining British districts. Cultivators sometimes take leases from the village proprietors, rent being probably fixed yearly. To oust a cultivator before the succession of crops is complete, that is after he has prepared the land for bájrá by growing moth upon it, is, I believe, thought unjust.

RENT RATES.

The rents charged by the Bhúmía thákurs are realized from the cultivators in various ways. In one village where enquiries were made the "begárs" (or village servants at the beck of the thákur) paid a third of their crop; while the Játs paid from Rs. 10 to Rs. 20 a family, according to the number of a household, in addition to a third of the crop. Ten rupees for seventy or eighty bíghás is a common rent for Banias to charge when they hold villages in farm, while smaller village proprietors often take but one-fourth the crop, or, if they supply plough cattle, half.

The Darbár's revenue rates, which are really rent rates, in fiscal villages are Rs. 10 for a hundred bíghás (about twenty-four acres) from Játs, and a rupee or two less from Rájpúts, Bráhmans, and other favored castes. Where there is a spring harvest, from one-fourth to one-seventh is taken. This of course does not free the land for the autumn crop, whereas in Tibí land it occasionally bears twice in the year. In some villages the darbár takes one-fourth of the autumn crops from Játs. It must, however, be remembered that these rates are supplemented by other irregular taxes whenever a good year makes it possible for the villages to pay more.

CATTLE.

It is a remarkable fact that the domestic animals of Bíkánír are generally either finer or more serviceable than those of any other part of India.

The horses, if not fine, are strong and wiry; and I have known a very ordinary-looking mare carry its rider eighty miles through sand one day and fourty the next, and then without a rest continue moderate daily journeys. Well-fed riding camels will do even more than this. They do not, however, thrive well out of the sandy tract.

Something will be said regarding the Darbár's studs under "STATE ESTABLISHMENTS." The thákurs all breed horses, some of which they send to the fair at Pokhar for sale. The best camels are those of the Johar jungle near Bíkánír

city, and the finest cattle come from the north, where animals colored and spotted like the English breeds are often met with. The Bhatner or Hánúmángarh buffaloes are said to be very good, as indeed are all the cattle of that region. Púgal cows are famous for their milk and ghí. The sheep of the district about and west of Bíkánír city are the largest, I believe, in India, and the grazing is so good that the mutton in the early part of the year is scarcely inferior to gram-fed. I am unable to estimate the number of cattle in the state with any approach to accuracy, but from statistics furnished by the Darbár and from general report, it would appear that to the north they are most numerous: thus in Anúpgarh there are said to be an average of eleven head of large cattle to a house and ten of sheep and goats. In Hánúmángarh (*i.e.*, Bhatner) large and small average twelve to a house, in Tibí but seven, while to the south in Chúrú and Sujángarh they average but four to a house. The number of large and the number of small seem to be generally pretty equal; but as the country has not yet got over the effects of the extraordinary famine of 1868-69, these figures should probably be trebled in order to obtain the average number of ordinary times, except to the north where the mortality was less. The camels during the famine suffered little, as was to be expected, and the sheep comparatively little, as they can live upon the roots of the grass; many of the lambs, however, died. The horses being the property of the well-off more could be done for them than for the wretched kine, of which it was estimated that nine-tenths perished for want of food and water. The average price of good plough bullocks is Rs. 20 each.

WAGES AND DAY-LABORERS.

Owing to the isolated position of Bíkánír, the demand for labor in recent years for public works in British territory has not affected the price of labor in Bíkánír, and four annas a day for skilled and two annas for unskilled labor are still the normal rates.

PRICE CURRENT.

Just before the rains of 1873 prices were very high.

Moth was	21	seers.
Bájrá	10¾	"
Múng, jáwár } Barley }	17	"
Wheat	14	"
Ghí	1¾	"

WEIGHTS AND MEASURES.

The seer of the city and towns and the tolá and máshá are three-fourths the British weights of the same name.

The kos is two thousand "páondás" or double paces of about five and a half feet each. The bíghá is seventy cubits square.

BLIGHTS, FLOODS, AND DROUGHTS.

Locusts are often a great scourge. The year after that of the great famine crops were extensively destroyed by them. When rains are excessively heavy, the seed sown in the light sand is washed away and scarcity follows. But want of rain is the great source of famine, and crops fail from this cause at least once in four years,—I speak only of local failures. Such a wide-reaching visitation as that of 1868-69, when there seemed no place to fly to, does not occur often, and when it occurs forms an era by which dates are calculated in the villages.

The wild vegetable substances used for human food, especially during famines, will be found specified under "FORESTS." Of these "bhurt" is the principal.

Nowhere was the great famine of 1868-69 more fearfully felt than in Bíkánír. Early in October 1868 the starving had begun to flock into the towns, and the Seths in Sujángarh and the neighborhood established small relief funds, which were soon exhausted. But a certain amount of food was daily distributed by many of the well-to-do merchants. The thákurs are generally ill-off, and did little for their ryots; moreover, the treatment they themselves had received from the ráj had perhaps, as an intelligent villager remarked, hardened them towards their dependents.

The last famine.

A tank was begun by the Darbár, but labor ceased for want of funds in a few weeks, and but a small sum of money altogether could have been spent on relief works. The Maháráját, however, distributed food for many months. The kitchen, which at first was at Bíkánír, had to be removed several miles off in consequence of the numbers of dead and dying. Probably, what with starvation, sickness, and emigration, Bíkánír lost permanently more than a third of its population. Of these, judging from notes made at a distribution of food, 15 per cent. were Játs, Rájpúts, and Muhammadans of Rájpút extraction: the rest were of low caste.

The cattle in many places were reduced to less than one-twentieth of what they were, especially in the western part of the state: there in the village of the principal thákur but 200 head were remaining out of 4,300 alive before the famine. In the principal cattle districts, those of Bhatner and the neighboring parganas, the loss was not so heavy; but throughout the whole state it is probable that the cattle were reduced by nine-tenths.

The distress was augmented by the pressure for revenue exerted by the Darbár, by the excessive fines and other modes of raising or saving money, such as the seizure of grass and grain for ráj purposes, the arbitrary reduction of the price current, &c. I am sorry to say, too, that the engagement to remit transit dues on grain was to a great extent disregarded.

The price of grain in Bíkánír went gradually up to 6 seers the rupee, and there was little difference between the prices of the different kinds. Within the memory of living men, after a succession of bountiful harvests, stored "moth," which Banias wished to get rid of, has been sold for a rupee the camel load, and just before the famine bájrá was 35 seers (British) and moth at 45 seers. The people consider that a famine has begun when bájrá is at 15 seers. Then ten men will divide 2 seers of moth between them and mix it with berries for their one daily meal. In the terrible famines the very trees tell of the prevailing misery, for the "khejrá" are seen stripped, not only of their leaves but to a great extent of their bark, to supply food to the starving.

There are no made roads in Bíkánír, with the exception of a mile or so near the city in the direction of Gajner. All journeying involves a struggle through the heavy sand, which however in the tracks of carts and camels is beneath the surface somewhat hardened by pressure. Goods are of course carried on camels, but the roads though heavy are quite passable for carts if sufficient traction-power be applied; and the rich travel with great comfort in the easy country "rath" or light travelling cart, lines of which drawn by magnificent bullocks are often met with. The principal routes are as follow:—

COMMUNICATIONS.

From Bíkánír to Ajmír, about 150 miles.

Bíkánír to Deshnuk, 16 miles; shops and good water at Deshnuk.
Deshnuk to Charkara, 20 miles; shops and good water.
Rest of journey through Jodhpur territory.

From Bíkánír to Báhwálpúr, about 150 miles.

Bíkánír to Badrásar, 15 miles; good water, but no shops.
Karnísar, 14 miles; water bad; no shops.
Púgal, 20 miles; water good and shops (a line here branches off to Jaisalmír).
Maujgarh in Báhwálpúr territory, 60 miles; water and shops; intervening country waste.

From Bíkánír to Bhiwání, 180 miles.

The places are not marked on the map, and the distances are therefore not given in miles.

Bíkánír to Karnísar, 12 kos; water good and shops.	
Kálú, 12 kos; water good and shops.	
Bahádursar, 16 kos,	ditto.
Sardárgarh, 8 kos,	ditto.
Rení, 14 kos,	ditto.
Rájgarh, 14 kos,	ditto.
Khúrd Kot, 8 kos,	ditto.

Bíkánír to Sirsá, 160 miles.

Bíkánír to Málhásar, 10 kos; water good and shops.	
Kharí, 12 kos,	ditto.
Nathwán, 8 kos; good water but no shops.	
Saí, 14 kos; bad water and no shops.	
Shekhsar, 16 kos; good water and shops.	
Palú, 16 kos,	ditto.
Nohar, 18 kos,	ditto.
Jamálkí, 10 kos, in British territory.	

Fuel is procurable everywhere but on the Múltán [illegible] procurable at Púgal alone. The "kos" is slightly under [illegible] the Bíkánír topographical survey is finished precision [illegible] possible, I prefer giving some in "kos" rather than [illegible]

Captain Burton's report for 1872-73 contains [illegible] extremely interesting on Bíkánír commerce [illegible] Appendix: had it arrived earlier it would have [illegible] have written on the subject.

MINES AND QUARRIES.

I have already mentioned the useless [illegible] miles from S[illegible] worked profitably [illegible] covery in Sambat 1809 (A. D. 17[illegible]) [illegible] The red sandstone quarries of Kharí, [illegible] are eight in number, four of which [illegible] Musalmáns. The stone is excellent [illegible] hundreds of years, the excavations [illegible]

In all the quarries, at a depth [illegible] issues from crevices in the rock. [illegible] Fifteen and a half maunds of [illegible] Rs. 4-5-6, of which the quarrymen [illegible] Re. 1-5-6.

The "*Múltání mittí*" [illegible] Koláth, employs twenty-five [illegible] the Darbár takes Re. 1-[illegible]

taken away in the course of the year, but I suspect that is an under-estimate, as in two days I myself met seven or eight hundred camels laden with míttí on their way to Sirsá, where it sells, I was told, at one rupee a maund.

Lime is excavated near most of the towns: it is generally soft and very inferior to the lime of Jaipúr. That which the city depends on comes chiefly from the north. The village of Jállásar, a few miles from Bíkánír, is maintained by the trade. A siliceous conglomerate (*búr búriya*) is used to some extent for building, and in the ravines near the city beds of a red and very tenacious clay is found, which is used for plastering mud houses and gives a curious appearance to parts of the city.

TRADE AND MANUFACTURES.

The principal manufactures are those of blankets and sweetmeats: the latter of course from imported sugar, which is worked up into a great variety of sweetmeats so superior to any produced elsewhere that large quantities are exported. Rain water is used in refining the sugar, and not that of the deep wells as has been supposed. "Ghí," wool, and cattle are exported to a considerable extent, and piece-goods, "kiraná" (groceries), jewelry, and metals, precious and other, are the chief imports; but it is extremely difficult to ascertain particulars regarding the trade with any accuracy. See pages 135 and appendix.

CAPITAL AND INTEREST.

Except by the officials who plunder the people, little money is made in Bíkánír.

The piece-goods and other local trade is chiefly in the hands of Aggarwálás, and there can be no further profitable investments for realized capital. Formerly, by grants of lands at favorable rates, immunity from custom dues, and other encouragements, merchants have been induced by the Rájá of the day to settle in new towns and invest money in building and agriculture; and there is no doubt that if the merchants could trust the Darbár, many would be glad to take grants of waste lands, attract cultivators, and thus, by diminishing the vast unutilized tracts, to contribute in the best possible way to the prosperity of the state.

At present the wealth brought into the country by the merchants whose houses of business are at the great seats of commerce is expended chiefly in great entertainments of Bráhmans or of the castes of the owners, or it is hoarded in the shape of jewels and ornaments. The Darbár would often gladly borrow a few lakhs, but its credit is so bad that speculators will now rarely lend to it.

EDUCATION.

A school, which contains three hundred students in Persian and Hindi, has recently been established. Previously the only places of education were the temples, Jain monasteries, and of "patshálás." At the last the sons of many of the wealthy merchants are taught to read, write, and cipher. Their whole school equipment is a board and a bit of wood, and their studies are usually conducted on a shady side of the street. The "patshálás" are not so well attended now as formerly, for within the last fifteen years it has become the fashion to take the boys from school immediately after marriage and send them to their parents' distant homes of business, thus fitting them to take a part in mercantile operations, lately so extended, at an age when they used to begin their apprenticeship. At the "patshálás" a course of letter-reading and accounts takes about three years. The school fees amount to six maunds of bájrá and Rs. 8 cash for the whole period. The wealthy pay in the shape of a present about Rs. 100 additional.

At the "upásarás" or Jain monasteries Sanscrit is studied, and in one that I entered I found the priest, who was courteous and communicative, and ready to permit access to his large Sanscrit library, teaching geography

from a curious map (which showed the concentric oceans and continents lakhs of kos across) and history to match. A copy of the map was sent to the Kensington Exhibition of 1871, and attracted some notice. At one or two mosques the Korán, I believe, is taught to a few boys.

CHARITABLE INSTITUTIONS.

The temples distribute something to the poor. During the great famine I saw the hungry getting relief at one, but their cost to the state and the public is altogether out of proportion to the charity they dispense.

LIBRARIES.

The palace, the Jain "upásarás" (monasteries), particularly one called the "Acharají Gatchká," and the Dhuní Náth temple contain thousands of Sanscrit manuscripts, which, I believe, are being catalogued by a competent pandit with a view to making public their character and contents. Although one would expect to find suspicion and prejudice rampant in a remote state like Bíkánír, it is remarkable that none of the objections to making libraries accessible met with elsewhere were offered in Bíkánír. The Mahárájá at my request ordered the chests of books which had lain for generations untouched to be opened, and examination showed that some had actually turned to dust from lapse of time, though insects had been kept from them. Many of these books were bought by Rájá Anúp Singh when the Emperor Aurangzeb was destroying every Sanscrit work he could lay his hands on. At Bíkánír they were safe from everything but time. In the Jain monastery, Acharají Gatchká, when I expressed a hope that the Srí Púji or Jain priest would not object to his books being rendered available to the public, his reply was: "Examine them by all means; the more you work a well the purer the water." At Bhatner in A. D. 1847 General Cunningham saw a number of palm-leaf manuscripts believed to be Jain. They are not now there. It is desirable that their fate should be discovered. The completion of the catalogues above referred to probably depends upon the sustained interest shown in it.*

REVENUE AND EXPENDITURE.

The total revenue and expenditure for the Sámbat year 1929 (A. D. 1872-73) is shown in the following statement supplied by Captain Burton, Assistant Agent, Governor General :—

* In 1873-74, Dr. G. Buhler of Bombay, made a tour through Western Rájpútana in search of Sanskrit manuscripts. Bíkánír furnished many valuable books From the Rája's library copies of very rare vedic works, among them the Práti sakhyas of the Atharva Veda, and the Nátya sástra of Bharata were obtained. Besides, one hundred and twenty manuscripts were purchased for Government referring chiefly to the Jaina religion. But also some exceedingly rare Brahmanical books, such as Yuga purána of the Gargí Sanhita and a large portion of the Nyása, a Bauddha commentary of the Kásika Vritti were secured. (*Asiatic Society's Journal*).

LAND REVENUE.

The land revenue, or at least the portion paid by thákurs holding estates under grant, is called "rakm."

As already detailed under "RENT RATES," it is realized partly in cash and partly in kind, and does not consist wholly of the rental or a part of it, but is supplemented by a number of miscellaneous taxes, which are irregularly levied very much at the pleasure of the district collectors. Exclusive of cesses for village expenses, I have met with twenty different kinds, though I believe that not more than thirteen are levied from any one class. A list of the supplementary taxes will be found in an Appendix.

No settlement of the land revenue has ever been made, except with some of the principal thákurs,* a detail of which will be found at page 79 of Part I. In the Tibí pargana, which was granted by the British Government to Bíkánír in 1861, the Darbár at first cancelled the settlement, which had several years to run; but after a great deal of discussion the darbár was induced to respect it, and to defer the date of its expiry for as many years beyond the date originally fixed as after the transfer of the villages it had remained in abeyance.

Captain Burton thus describes the mode of collecting the revenue in fiscal villages:—

"Collections are usually made in the following manner. Just before the "revenue becomes due the tahsildár (usually called havildár) summonses "the ryots or 'chaudhris' of villages and the leading mahájans of the "pargana, and on their arrival demands a certain large sum from each "village: negotiations ensue, and end in the mahájan advancing the amount "agreed on to the tahsildárs, who (generally) instead of remitting it at once to "the capital make use of it in private investments. The mahájan then becomes "the collector of the revenue of the villages for which he has paid, and, as a "matter of course, is assisted by the tahsildárs, who furnishes him with horse "and camel men to enable him to oppress and despoil the ryots. In some "tahsáls the mahájan agency is more resorted to than in others. The collection "in kind are made in a similar arbitrary manner. The unfortunate ryot is left "to the mercy of the havildár and the appraiser who accompanies him to in-"spect the crops."

CHIRAS.

In the villages held under grant as jágírs the Darbár levied cesses in addition to the sums taken by the grantee. The villages, which are very numerous, were divided into circles, called "chírás," in which no ráj official was regularly resident. But at a certain season of the year a person, called "chíráyat," was appointed to make a tour in each "chírá," where he had almost unrestrained power to collect all he could under various heads, which left nothing untouched and could be added to almost at pleasure.

The hákims over the fiscal villages, rapacious as they are, yet live among the people, and to some extent feel themselves bound not quite to ruin their parganas. But there was no check on the greed of the "chíráyats," who paid only periodical visits and who were unshackled by rules. The outcry against these people was very great and one of the causes of the disaffection amongst the jágírdár thákurs. Under the settlement made with them (see last two pages of Part I) the "chíráyat" system was to be abolished and the

* The last annual report of the Sújángarh Agency mentions the settlement of the Hanúmángarh pargana and an almost general settlement with the thákurs on the principle of that first introduced.

jágír villages to pay revenue to their jagírdárs only, but I fear the en
ment has been partly evaded. The system of taxing jágír villages extens
is, so far as I know, peculiar to Bíkánír. It would not be tolerated by
important thákurs of the adjoining states.

COLLECTIONS OF LAND REVENUE. The following figures show the comparative state of the collections of l revenue within nine years, *viz.*, from Sambat 19 to 1926 (A. D. 1870):—

Sambat.	Year A. D.	Amount.	Sambat.	Year A. D.	Amount.
1918	1862	Rs. 3,79,270	1923	1867	Rs. 5,98,19
1919	1863	" 4,16,070	1924	1868	" 7,21,660
1920	1864	" 5,67,820	1925	1869	" 4,26,191
1921	1865	" 4,21,105	1926	1870	" 4,59,361
1922	1866	" 4,74,907			

Generally speaking, about a third of this revenue is derived from the fiscal villages and the rest from the estates of the thákurs.

CUSTOMS. The second item of revenue is the customs, which, as shown below, includes several items besides customs proper. In Sambat 1926 (A. D. 1870) the collections under this head amounted to Rs. 424,100, derived from the following sources:—

	Rs
Customs proper, *i. e.*, import and export duties of the city mandi or market, including sums derived from fairs in the environs of the city and some miscellaneous taxes on trade	88,153
From the outposts connected with the city mandi	47,661
Collections made in the district customs stations	1,70,117
TOTAL ..	3,06,631

Other taxes included under "Customs"—

	Rs
"Chauth zamín," or tax on the sale of land at quarter share of the sale-proceeds	30,189
"Kholí," or tax on the adoption of a son	38,637
"Gaímál," or proceeds of unclaimed property	19,887
Miscellaneous items	28,353
TOTAL ...	1,17,566
GRAND TOTAL ...	4,24,100

A detailed statement for the whole state worth insertion is not forth-
coming. Under "CITY BÍKÁNÍR" will be found details of the city customs
yield.

Captain Burton has in his report for 1872-73 some interesting remarks
n the above taxes, showing the previous system, or no system, under which
ey were levied, and mentioning curious details. Thus, he mentions that
nong the taxes on trade is one called "afím-ka-saudá," or license-tax
opium time-bargains, and "menh-ka-saudá," or license-tax on wagers
endent on the rainfall.

For list of other taxes, *vide* Appendix II.

NUMBER OF ESTATES. No details regarding the number of holdings, &c., can be furnished, except as regards thákurs' estates.

ESTABLISHMENTS. The traditionary number of establishments, first organized, I believe, under Rájá Rái Singh in the time of Akbar, is thirty-six. They apparently included only the minor depart-
, as neither the army nor the administration of the state are alluded to
rhyming lines which detail the "chhattís kárkháná."

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No settlement of the land revenue has ever been made, except with some of the principal thákurs,* a detail of which will be found at page 79 of Part I. In the Tibí pargana, which was granted by the British Government to Bíkánír in 1861, the Darbár at first cancelled the settlement, which had several years to run; but after a great deal of discussion the darbár was induced to respect it, and to defer the date of its expiry for as many years beyond the date originally fixed as after the transfer of the villages it had remained in abeyance.

Captain Burton thus describes the mode of collecting the revenue in fiscal villages:—

"Collections are usually made in the following manner. Just before the "revenue becomes due the tahsildár (usually called havildár) summonses "the ryots or 'chaudhris' of villages and the leading mahájans of the "pargana, and on their arrival demands a certain large sum from each "village: negotiations ensue, and end in the mahájan advancing the amount "agreed on to the tahsildárs, who (generally) instead of remitting it at once to "the capital make use of it in private investments. The mahájan then becomes "the collector of the revenue of the villages for which he has paid, and, as a "matter of course, is assisted by the tahsildárs, who furnishes him with horse "and camel men to enable him to oppress and despoil the ryots. In some "tahsíls the mahájan agency is more resorted to than in others. The collection "in kind are made in a similar arbitrary manner. The unfortunate ryot is left "to the mercy of the havildár and the appraiser who accompanies him to in-"spect the crops."

CHIRAS.

In the villages held under grant as jágírs the Darbár levied cesses in addition to the sums taken by the grantee. The villages, which are very numerous, were divided into circles, called "chírás," in which no ráj official was regularly resident. But at a certain season of the year a person, called "chíráyat," was appointed to make a tour in each "chírá," where he had almost unrestrained power to collect all he could under various heads, which left nothing untouched and could be added to almost at pleasure.

The hákims over the fiscal villages, rapacious as they are, yet live among the people, and to some extent feel themselves bound not quite to ruin their parganas. But there was no check on the greed of the "chíráyats," who paid only periodical visits and who were unshackled by rules. The outcry against these people was very great and one of the causes of the disaffection amongst the jágírdár thákurs. Under the settlement made with them (see last two pages of Part I) the "chíráyat" system was to be abolished and the

* The last annual report of the Sújángarh Agency mentions the settlement of the Hanúmángarh pargana and an almost general settlement with the thákurs on the principle of that first introduced.

jágír villages to pay revenue to their jagírdárs only, but I fear the engage[illegible] ment has been partly evaded. The system of taxing jágír villages extensively is, so far as I know, peculiar to Bíkánír. It would not be tolerated by the important thákurs of the adjoining states.

The following figures show the comparative state of the collections of land

COLLECTIONS OF LAND REVENUE. revenue within nine years, viz., from Sambat 1918 to 1926 (A. D. 1870) :—

Sambat.	Year A. D.	Amount	Sambat.	Year A. D.	Amount
1918	1862	Rs. 3,79,270	1923	1867	Rs. [illegible]
1919	1863	„ 4,16,070	1924	1868	„ [illegible]
1920	1864	„ 5,67,820	1925	1869	„ [illegible]
1921	1865	„ 4,21,405	1926	1870	„ [illegible]
1922	1866	„ 4,71,967			

Generally speaking, about a third of this revenue is derived from the [illegible] villages and the rest from the estates of the thákurs.

The second item of revenue is the customs, which, as shown below, [illegible]

CUSTOMS several items besides customs proper. In Sambat 1926 (A. D. 1870) the collections under this [illegible] amounted to Rs. 424,100, derived from the following sources:—

Customs proper, *i. e.*, import and export duties of the city [illegible] market, including sums derived from fairs in the environs of the city and some miscellaneous taxes on trade ... [illegible]
From the outposts connected with the city mandi ... [illegible]
Collections made in the district customs stations ... [illegible]

Total [illegible]

Other taxes included under "Customs"—

"Chauth zamín," or tax on the sale of land [illegible] sale-proceeds ... [illegible]
"Kholá," or tax on the adoption of a son ... [illegible]
"Gaimál," or proceeds of unclaimed property ... [illegible]
Miscellaneous items ... [illegible]

[illegible]

A detailed statement for the [illegible] coming. Under "City Bíkánír" [illegible] the [illegible] yield.

Captain Burton has [illegible] on the above taxes, [illegible] they were levied, and [illegible] among the taxes [illegible] wheat on opium [illegible] and dependent on the [illegible] that [illegible]

For list of [illegible]

[illegible]

The division into thirty-six is quite fanciful, and in the following notice of the establishments the classification of the darbár is disregarded.

COURTS.

During the latter part of the late Mahárájá Sardár Singh's life-time the administration of justice was carried on in a very "loose and unsatisfactory manner." The chief permitted all sorts of persons to interfere in both civil and criminal cases, and a few words sent through a golá (or slave) were sufficient to subvert the decision of the minister in any case or under any circumstances.

The system of selling offices, and of allowing officials to absorb wealth by dishonest means with a view to squeezing them when full, must prevent both revenue or judicial administration from being satisfactory. Now and then a minister, either from virtue or superstition, swears that place shall bring him no secret gain, but the community think a native is quite virtuous enough if in cases entrusted to him he favors and takes money from one party only, and that from the party who should justly win and does win. Since the death of Mahárájá Sardár Singh the Council has established three courts—

1st.—A revenue court (kacherí, mál).
2nd.—A criminal court (faujdárí).
3rd.—A civil court (díwání).

The two first only settle unimportant cases. Others are determined by the Administrative Council of the state, which consists of five members (*vide* "OFFICIALS").

ARMY AND POLICE.

The troops have, since the death of the late Mahárájá in 1872, been a good deal reduced. Their cost is now less than a lakh a year, but this is exclusive of the horse and foot employed in the districts and forts. The detail is as follows :—

		Men.		Rs.	
Horse	... ...	228,	cost	4,440	monthly.
Foot	... ...	593	„	3,448	do.
Pensioners, &c.	... ...	46	„	460	do.
TOTAL	...	867	...	8,348	monthly.

and between thirty and forty guns of various sizes. The additional horse and foot in the districts number 1,060.

The pay of the foot varies from Rs. 2 to 5 a month. The district horse, called "Sillahposh," get Rs. 2 a month and rations. Their officers, about 350 in number, are rather a remarkable body, being Parihár Rájpúts descended from the men "whose first leader was Bíká, Master of the Horse during his struggle, four hundred years ago, for the territory which forms the Bíkánír State." They consider their title to pay and maintenance out of the revenues of Bíkánír as strong as the Mahárájá's to the chiefship. "*Táro páth, máro tháth*" (dignity yours, service ours) is their motto.

The other horse is chiefly Ráthor. Half the infantry are foreign Hindústánís and are known as "Pardesís" and of the rest many are Káim Khánís (a class of Musalmáns of Rájpút origin to be hereafter spoken of in the Jaipúr Gazetteer), of Rájpút origin, and Saiyads who have had a firm footing ever since Karán Singh's time (see History, page 37). The artillery have little practice, but could use their guns tolerably. There are troops furnished by the jágírdars, who pay "rakm" or revenue in commutation of such service.

JAILS.

Formerly the poor prisoners were unregistered and lived by charity, the kotwál merely guarding them. The low-caste ones were sometimes chained up like dogs in the open plain unprovided with kennels, others were confined in the kotwálí, and the better class in the fort, where, though space was narrow and sanitation

disregarded, sufficient food was supplied. Their place of confinement, called "Netásar," has been for many generations the state prison. Latterly, through the influence of Captain Burton and Pandit Manphúl, improvements have been effected. Most of the prisoners are now kept in the kotwálí, where some work and receive extra food, and all get a sufficiency both of food and clothing, while the sick are well cared for. Long-termed prisoners are now confined in a place called the "Dharmpura," but none of these three places deserve the name of jail: they are simply lock-ups.

CRIMINAL CLASSES.

Báorís, Mínas, and Thorís are the criminal classes of the state. They are often maintained and employed by robber thákurs, who supply them with horses and camels and conceal the plunder. The principal temples, the residences of saints, and the quarters of the principal thákurs and the Mahárájá's near relations are all sanctuaries (sarná); but they are not inviolable, for even Deshnuk, the most sacred in the state, has within the last four years been disregarded on a crimi … by a British court of justice. For i …

MINT.

… until the time of Mahárájá Gaj Singh, who ruled in Bíkánír from 1746 to 1787. Prior to his time the current coin was the Farrúkh Sháhí rupee. It is said that the imperial sanction was given to the establishment of the mint at Bíkanír, but probably at that period it was not thought worth asking for. However, the coins were struck in the name of the Emperor Muhammad Sháh Álam, and continued to be so until ten years ago, when for the name of the Dehli Emperor was substituted Queen Victoria—"Aurángárái Hind." Silver and copper coin are both struck, but the former alone can be considered current, as the latter vary in value and the place of their manufacture is distinct from the mint. Rupees have been struck under *four Mahárájás, and the "Gaj Sháhí," "Surat Sháhí," "Ratan Sháhí," and* "Sardár Sháhí" are all at present current. Each coin bears the device of the reigning Mahárájá, as well as of those who preceded him since the establishment of the mint. A full account of the process of coining is on record in the Sujángarh Agency Office.

COMMISSARIAT.

The commissariat expenses are large, as rations (peteas) are issued daily to a number of persons, servants and others, at Bíkánír, and there are usually more than twenty-five elephants and a large number of cattle to maintain. Moreover rations are allowed to all the hereditary "sawárs" and others employed in the tehsíls, the whole expenses of which, including pay, is deducted from the collections before their transmission to the darbár, so that one important class of employees get both food and pay regularly.

STABLES AND STUDS.
Elephants.

Of elephants there are usually thirty, each of which receives six maunds of grass daily and a maund of wheat flour, a seer of ghí, and a seer and a quarter of gúr.

Horses and camels.

There are studs of horses at Chápr … and north-east of … that of Johar, ab … where excellent horses and oxen and the best riding camels in India are bred. About three hundred mares range the brushwood, getting grain when they choose to come to the enclosure for it. The camels too roam at will, being branded and without nose-strings.

POST OFFICE.

The post office at Bíkánír is not directly under the Post Master General, though he is consulted as regards the appointment of the contractor who conveys letters from Suján

where there is a regular post office, to Bíkánír. Ratángarh Chúrú and Bídásar Chúrú likewise have post offices under the Post Master General. The covers received and despatched in the city during the first-half of 1873 were 57,750.

Darbar postal establishment.

The Darbár maintains an establishment of postal runners, called "kássids," under a jemadár. The speed at which these runners of the desert, who are still much used by the wealthy, will accomplish long distances on foot is marvellous. Assisted by a camel for only a fourth of the distance (camels are posted at certain villages on the main routes for their convenience, and they make their meals whilst riding), they will as a regular thing travel 170 miles (100 kos is the distance between Bíkánír and Jaipur) in three days and three nights, for which they receive Rs. 9 but if necessary they will go that distance in forty-two hours, for which Rs. 32 would be paid. Usually two "kássids" travel together in case one should break down. Captain Burton, quoting the jemadár, writes: "The quickest "rate at which a kássid on foot has been known to travel in this country is "50 kos (85 miles) in eight "pahars" (twenty-four hours). This was some years "ago. Now a first-rate "kássid" will not do more than 40 kos in that time. "The average rate on foot is 25 or 30 kos (40 or 50 miles) without stopping."

Ancient number of villages.

There are no statistics available to show the precise number of villages in former times, but Bíká, whose dominions had about the same limits as those of the state as it now is, is said in round numbers to have had 3,000 villages under his sway: the present number is 1814, and there is no doubt that many have been abandoned through mal-administration. A generation of good government would greatly increase the population and improve the revenue.

Meteorological account.

The prevailing wind in the latitude of the city is from the west, so much so that the inscriptions on old memorial pillars in the villages of the country are, owing to the action of drifting sand, much more worn when they have a western aspect than when they face any other quarter. The only year for which there is any meteorological record is 1872, during which a rainfall of 10·10 inches was reported by Captain Burton.

Diseases.

Guinea-worm is one of the commonest complaints, and in the city of Bíkánír syphilis is very prevalent. Few, it is said, whether men or women, have escaped it. Cholera occasionally visits the state, and a detachment of the Deoli force at Sujángarh suffered severely from "Berí beri or the bad sickness of Ceylon" in 1868.

Dr. Moore in 1873 remarks: "Notwithstanding all that has been said "apparently tending to the contrary, Bíkánír cannot but be regarded as, for "natives at least, a more than ordinarily healthy locality. This has been "already generally attributed to free perflation of pure air and to good water, "but something must be credited to the population being generally well off (?) "in consequence of the various profitable employments which exist, and to the "readiness of the poorer classes to fall back on the famine foods which the un- "tilled tracts afford. Doubtless to natives of some other parts of India the dry "climate of Bíkánír, and to the European the frightful intensity of the hot- "weather, would render the climate extremely trying—even natives dying from "sunstroke and fever at this period.* The dispensary returns, both for the "last and former year, show a smaller ratio of malarious fevers than in many "other places, and although both intermittent and remittent are common "enough, the type does not appear usually severe, and spleen complications

* Mr. Elphinstone passing in the cold-season in 1808 through Bíkánír with a large Hindústání escort found the country very unhealthy; but Lieutenant Boileau in May 1835 met with little sickness though the thermometer in a tent stood at 120°.

" are not markedly prevalent. The fact, however, of these so-called malarious diseases prevailing at all at such a locality as Bíkánír, where there is " neither living jungle nor dead vegetation, where the rainfall is so small and " water so far from the surface, must be perhaps accepted as an additional " argument to the many now advanced, that some other conditions than those " conveyed by the term malarious are requisite for the production of paroxysmal maladies. Again, guinea-worm is during some years very prevalent " both at Bíkánír and in neighboring villages, where the water is even " *further from the surface, facts not altogether affording confirmatory evidence* " of the opinion that the ova of the guinea-worm inhabit the slimy mud " on the steps of baolies or wells.

"The Bíkánír dispensary, now in the second year of its progress, is situated " near the Gogo Darwaza or gate of the city; and although therefore not so centrally placed as it should be, is a spacious building and sufficiently well " adapted for the purpose: hitherto want of funds has prevented the reception " of in-door patients. The Native doctor, Lachman Pandy, formerly at " Sirohí, is, if not most capable, very careful and pains-taking, and is well " spoken of by Captain Burton and the ráj officials. The institution is " undoubtedly popular, and as time passes will certainly, if suitably maintained, " become more so."

An English surgeon named Dr. Coleridge was resident at Bíkánír for venty years as the Mahárájá's physician. Two of his sons were also in the ahárájá's service, and more than one member of his family died at Bíkánír. e was useful to and valued as a medical adviser by the native community; r the benefit of whom he established a small dispensary. He left for ngland in January 1869.

RELIGIOUS FAIRS.

At Koláth in Kátik Punam (October) a fair takes place, at which sixty thousand people assemble. Koláth is a place of pilgrimage, where there is a tank which has fifty-two ghâts: it is sacred to a saint named Muní Kapól Munjí. Horses, camels, &c., are sold. This is the principal fair of the state.

At Korámdesar on Bhádon Sudí 13th (August) ten thousand people assemble, but there is little trading.

At Uderámsar, near the city, in Bhádon Sudí Punam, a Jain fair is held; no trading.

At Devi Kund, the cremation tank of Bíkánír chiefs, there is a fair in Bhádon, which lasts for a month, and all kinds of things are sold. The gathering is in honor of the last satí, a young Udeypúr princess (*vide* "DEVI KUND").

At "Sahansarláo" or "hundred-wheeled tank," near the city, on Sanwan 4th (July) there is a fair, but little trading.

At Gaisulaí tank, near the city, on Sanwan 3rd, *there is a fair, but little* trading.

At Harsolai tank, near the city, on Sanwan Sud 9th.

At Sújân Desar, near the city, there are two fairs *in the course of the year*, but little trading.

Fairs also take place at the temples *of Lakhmináth, Dhuniáth, and* Narsingha, all in the city, in the months *of Bhádon, Chet* [illegible] *ly* respectively.

At Dadrewa in Rajgarh on 9th *Bhádon (August)* [illegible] a Musalmán Chohan saint, named *Goga, is held.* [illegible] people visit the shrine and go their way. *Goga Chohan* [illegible] in Rájpútáná and the North-Western *Provinces, and is*

to the north. He is said to have held sway from Hánsi to the Satlaj, on which was his capital Mahera. Though a Musalmán he is said to have gained his fame and to have fallen in opposing Mahmúd. For more about him see *Hissár Gazetteer*. Tod speaks of "Goga-ka-thal" or Goga's sandy region, and in Bíkánír city there is a Goga gate and Goga tank.

FISCAL DIVISIONS.

There are in the Bíkánír State 11 tahsíls, consisting chiefly of fiscal villages, and 13 chírás, containing villages held in grant.

The detail is as follows:—

No.	Names of tahsíls, &c.	Villages in grant. Pay revenue to the ráj.	Villages in grant. Revenue-free.	Total.	Khálsá.	Total.	Names of principal towns and villages.	Remarks.
	In the North.							
1	Anúpgarh	9	6	15	22	37		
2	Sardárgarh	...	4	4	21	25		
3	Suratgarh	...	2	2	26	28		
4	Hánúmángarh	...	19	19	91	110		
5	Tibí	..	...	...	42	42		
6	Siahkotí (Chírá)	85	10	95	...	95		
7	Maháján (do.)	68	1	69				
8	Shekhsar	55	39	94				
	In the North-east.							
9	Nohar	100	17	117				
10	Bahádrán	3	13	16				
	In the East.							
11	Rájgarh	78	17	95				
12	Rení	100	24	124				
13	Chúrú	4	5	9				
14	Sardár Shahr	...	...	...				
15	Rájáhad (Chírá)	21	11	32				
16	Sujángarh (including Bídahad)..	193	2	195				
17	Gosáínsar (Chírá)	32	39	71				
18	Jaisásar (do.)	43	43	86				
19	Khejrán (do.)	57	23	80				
20	Khálsá Chírá (sequestrated villages).	...	5	5				
	In the West.							
21	Magrá (Chírá)	53	34	87				
22	Khárí Pattí (Chírá)	24	21	45				
	Scattered.							
23	Hazúrian (Chíra) servants ...	72	1	73				Consisting of Charans, Parohits, &c., villages.
24	Akran (do.)	65	3	68				
25	Ratángarh	...	1	1				A considerable town held in grant by Thákur Jai Singh of Dundlod; formerly a separate tahsíl.
26	Púgal (a fief)	...	44	44	...	44		
	TOTAL VILLAGES ...	1,062	384	1,446	386	1,814		

PART III.

THE DARBAR, ARISTOCRACY, AND OFFICIAL CLASSES.

THE DARBAR.

The Mahárájá of Bíkánír claims to be head of the Ráthor clan, and therefore to take precedence of Jodhpúr on the grounds set forth at pages 12 and 13 of the History. Whether the claim is just or not I will not undertake to say.

Each state has at different times taken possession of the capital of the other, Jodhpúr has most often been in a position to act as aggressor, and, in addition to the one successful invasion, has several times besieged the fort of Bíkánír without success. The British Government has allowed to each state the same salute, *viz.*, seventeen guns. The part the Bíkánír State played in the time of Akbar, when in acknowledgment of his services in Gújrat or in other ways the emperor bestowed on Rao Rái Singh extensive territories, and it is said the title of Rájá, together with the wealth that the Dakhan commands brought into the country, raised the pretensions and expenditure of the darbár to such an extent that even now the effect is felt, and extravagant habits have long prevailed which for generations have kept the state in debt. Insignia of honor, called "máhí maratib," were twice conferred on the Bíkánír chief by the Múghals—first, on Anúp Singh after a successful campaign in the Dakhan; and second, on Gaj Singh for services to the empire. The insignia were not identical, and the precise degree of honor conferred I do not know. In Akbar's time Rái Singh of Bíkánír had a place on the list of mansabdars higher than that of any other Hindú, except the ruling family of Amer.

POLITICAL AIMS.

It may be taken for granted that every Bíkánír chief will first aim at being recognized by the British Government as head of the Ráthors, and failing that at avoiding any settlement of the question of precedence as regards himself and the Jodhpúr chief. Wily flatterers [illegible] Rái Singh may again belong to [illegible] border villages specified at page [illegible] man, he will be persuaded that these matters are not finally settled.

THE FESTIVALS.

On the Naurátrá of Chet and Asoj (March and September) and the Satamí of Mágh (January), all in honor of Deví, the Mahárájá goes in state to temples within the precincts of the fort. Chet Sud 7th, Phagan Sud 11th (February), he visits the temples of Nágnijí (an aspect of Deví) and Lakshmí Naarin respectively.

On the full moon of Asárh (July), called the "gur puno," the Mahárájá proceeds to and worships the cenotaphs of his ancestors at Deví Kund. On his birthday the procession is to the Srí Ráj Ratan Bihárí temple, described elsewhere.

On the Dasahra the chief goes to worship a khejrá tree (in connection with an incident of Rám Chandra's career), where the effigy of Rávan is shot with arrows. This is the only occasion on which the "máhí marátib" or fish insignia received by Rájás Anúp Singh and Gaj Singh from the Mughal emperors are brought out.

ARISTOCRACY.

When intercourse between the British Government and Bíkánír was first established, there were three thákurs with very large estates—Mahájan, Báhdrán, and Chúrú.

Mahájan is about half-way between Bíkánír and the Sirsá border: the estate comprises nominally one hundred and forty villages, but of many nothing but their sites remain.

The Thákur of Báhadrán at the time I allude to had more than a hundred villages situated on the Hissár border, and he was, when disposed to plunder, in a position to be particularly troublesome to British territory.

Chúrú had eighty villages, and, being on the Shekháwátí border, had a good base of operations for retaliating when forced to abandon his fort.

Besides these three, there were, and are, no thákurs with more than thirty villages, and but a few who held more than a dozen; but Bídáwats, whose country extends along part of the Márwár and Shekháwátí borders (see "SÚJÁNGARH"), and the Sringot Bíkás, near the north-east boundary, were formidable clans.

The Bídáwats especially are addicted to plundering.

Mahárájá Súrat Singh, great-grandfather of the present chief, was a prince of much vigor, and in the early part of his reign he was successful against his enemies abroad, and reduced his thákurs to subjection at home. Chúrú was taken, custom dues were exacted from the Bídáwats, many of the refractory were deprived of their estates, and some were imprisoned and put to death. But after a time the ousted owners, with the aid of others, recovered their estates, plundered the country, and defied the Darbár. At length the assistance of the British Government was solicited, the treaty of 1818 was concluded, and a British force entered Bíkánír. It restored some twelve forts to the Darbár, extending from near Hissár to Sújángarh, and entirely re-established the Darbár's authority. Chúrú and Báhádrán were both confiscated, but for many years there was no approach to order throughout the state. British troops had to co-operate with the Darbár against the outlaws, and assistance in various ways was accorded.

In 1834 Major Foster was established in Jhúnjúnú in command of the Shekháwátí Brigade, of which one troop was composed of Bídáwats, and towards the expenses of which Bíkánír contributed Rs. 22,000 annually.

Major Foster's efficient force and his vigorous action prevented the malcontent thákurs of Bíkánír from using Shekháwátí any longer as a refuge and a lurking place, while his neighborhood vastly increased the controlling power of the then chief, who was able to raise the sum first levied from the thákurs in lieu of service by Mahárájá Súrat Singh, after his treaty with the British Government.

When Major Foster's brigade was removed from Shekháwátí, the Darbár had become too strong to need direct assistance from Government; so that when in 1856 an attempt was made by the Chúrú thákur to recover his estate by force, he was easily driven away and eventually captured.

The thákurs of Bíkánír have thus been subjected; the once powerful nobles of Chúrú and Bahádrán now hold but three or four villages and reside constantly under the eye of the Darbár. Mahájan has been deprived of a third of his estate, taxes were multiplied, and lands transferred at the pleasure

of the Mahárájá, and all this without more than a very few thákurs holding grants again venturing to resort to the usual expedient of leaving their state and openly plundering in it from another.

So far as I know, there is no state in Rájpútáná in which the old feudal tenure has so nearly passed away, and the power of the chief is so absolute as in Bíkánír. But there is a limit to endurance, and to avoid the retrogression which would be so great an evil, the Darbár certainly ought to make and keep to settlements* with the thákurs similar to the one mentioned at page 2, instead of constantly deepening the discontent by unreasonable additions to their burdens. They furnish no troops to the Darbár, but pay "rakm" or a sum in commutation of service.

This "rakm," though spoken of as commutation for service, included also a protection tax, called "rakhwálí," levied at a time when thákurs required support from the inroads of Sikhs and others. "Rekh" is the term for commutation of service, and "rakm" is "rekh" *plus* "rakhwáli."

The thákurs of Bíkánír are divided into—

(1).—Those descended from Bíká, consisting of nine important families and known generally as Bíkás.

(2).—Those from Bídá, Bíká's brother, consisting of six important families known as Bídáwats.

(3).—Those from Karmsi, Bíká's less distinguished brother, one small family called Karmsiots.

(4).—Those from Kándhal, Bíká's uncle and chief supporter, consisting of three great families known as Kándhalots. See "CHÚRÚ and BAHÁDRÁN."

(5).—Those from Mándhal and Rúpjí, two other uncles of Bíká, less distinguished than Kándhal. Their successors are known respectively as Mandhláwats and Rupáwats, neither very important.

(6).—The Bhátís who possessed their estates before Bíká's time, and submitted to him or his descendants. They consist of Raolots which have nine branches, and Pugalia which have four.

(7).—Miscellaneous Rájpút families of various clans: twenty-three in all.

The above are all "tázímí," or entitled to a place in Darbár.

HABITS OF THAKURS.

The thákurs of Bíkánír in many cases retain their pristine manliness and vigor, which are probably kept alive by border fights, by the necessity of looking to their own resources for protection rather than to the authority of the Darbár, attenuated as it is by extension over a vast tract, and lastly by what they call their "game of dacoity and cattle-lifting."

Every one who has the means possesses a small fort, which is surrounded by a rampart of sand supported by "phog" twigs, called a "[illegible]," and within it are usually (or were till recently) found [illegible] of the owner just [illegible] templated, the th[illegible] previously in [illegible] r extraordinary exertion, and then, [illegible] [illegible], they make a long [illegible] journey, [illegible] [illegible]ey wish to reach. Here till the [illegible] under a mound or [illegible]. The [illegible] and their [illegible], including [illegible]

* This settlement has recently been [illegible]

wife of a rich Bania, is then hurried off without delay in a direction likely to mislead pursuers, who soon, aided by a skilful tracker, will be following their footprints. Sometimes they are at considerable trouble to obliterate these footprints, which is, however, no easy matter, for the skill of the "khojís" or trackers is marvellous, and they will often recover the scent when thrown out for a time. It is said that in tracking cattle they can often fix the breed to which the animals belong. But the wind and drifting sand aid the freebooter, who usually gets off with his prize, and if the offence is brought home to him, he seldom suffers any penalty beyond having to restore the stolen goods, and he can sometimes venture to refuse to do even that. The lady he has made a prisoner is in no danger of suffering anything worse than the discomfort of frequent and rapid travelling on the back of a camel. She is certain of being treated with the utmost respect consistent with her security. If, too, at the crisis of the exciting game the Rájpút dacoit comes into collision with a Rájpút lady, that is if she chooses to give refuge in her own apartments to the victims of his violence, he will usually give way and resign the prize; in fact, the typical Rájpút is the most gentlemanly brigand under the sun. I do not mean to say that all thákurs are without scruples as regards plundering: some no doubt disapprove of it, and even an average thákur often thinks it improper to plunder within the limits of his own state, unless his Darbár has maltreated him and compelled him to become a "bárotia" (báhar watani), that is to expatriate himself. His object then is to make himself as offensive to his chief as possible until the latter comes to terms with him. But if active in dacoity, a good border thákur is equally active in resisting it. The knowledge that some well-known "Jesjí" or "Sagatjí has mounted" often drives back to their forts a band of marauders, and a thákur of special vigor can add to his income by the tribute he receives for protecting weak neighbors. The thákur of the desert is of convivial habits, and when a feast is given the guests usually make a night of it, and can attend to no business, however, pressing, till noon the next day. Their inferior servants are nearly always slaves (see "OFFICIAL CLASSES," "SLAVES").

They themselves however poor have a horror of work which appears menial, and if they take service expect to be treated as gentlemen. The Political Assistant at Sújángarh being anxious to have a Ráthor as a personal attendant offered service to a fine young fellow who had followed and brought prisoner a man who had stolen his camel. The pay, Rs. 7 a month, he was well satisfied with, and he was ready to do any work not discreditable; but he was anxious to protect himself against the evil which Firingí service was said to entail, so before closing with the offer he propounded certain conditions; he was not to be called either a chaprásí or a chobdár (mace-bearer), both being ungentlemanly offices; he was not to be required to do any low work (*chodo kám*); his master was never to be angry with him and was not to dismiss him peremptorily. Having stated his conditions, he demanded a written agreement to them, but was eventually satisfied with a general promise of good treatment. Shortly after the Assistant went to Bíkánír, leaving his new attendant behind at Sújángarh. He was so offended at not being taken to Court that he went away. Six months after, a famine having meanwhile occurred, he returned, saying he had only been to see his mother. However, there is no doubt that if stationed near their homes, where they would be happy, Ráthors, who are called by Tod one of the two bravest of all the Rájpút races, would eagerly accept service under the British Government, and under mild discipline and kindly officers would make admirable cavalry. The great

families ar . . . . . . others at page 115 ; a fuller list of Thákurs v . . . Report for 1870-71.

The . . . upwards, are as follows :—

Number.	Sub-clan and family.	Name of seat or estate	Number of Villages comprising each Estate			Amount of "rakm" or revenue paid to the Ráj.	Remarks.
			Paying revenue.	Revenue free.	Total.		
						Rs.	
1	Ratan Singot Bíká	Mahájan	53		53	14,000	Descendant of Ratan Singh, a grandson of Bíká.
2	Ditto	Kumáná	9	.	9	2,400	
3	Singot Bíká	Sídmukh	18	...	18	5,000	Descended from Ráo Jet Sí.
4	Ditto	Jasáná	25	...	25	5,000	
5	Ditto	Bái	11	..	11	4,800	
6	Ditto	Ajítpur	16		16	5,000	
7	Ditto	Rasláná	5	..	5	2,101	
8	Kishen Singot Bíká	Sánkhu	21	...	21	6,000	Descended from Rájá Rái Singh.
9	Ditto	Níma	11	...	11	3,000	
10	Bhímrajot Bíká	Rájpurá	19	.	19	3,100	Descended from Ráo Jet Singh.
11	Pirthírajot Bíká	Dadrewá	14	..	14	6,007	Descended from Ráo Kalián Singh.
12	Amarsiot Bíká	Hardesar	8	..	8	1,300	Ditto ditto.
13	Ráotot	Ráwatsar	41	...	41	8,000	Descended from Kándhal Bíká's uncle. Chúrú and Baháárán were the two principal estates of the Kándhalots.
14	Ditto	Soin	5	..	5	1,600	
15	Ditto	Jaitpur	8	...	8	2,400	
16	Ditto	Bisrásar	5	...	5	800	
17	Barínrot	Záhirá	8		8	1,500	
18	Ditto	Sáton	8	-	8	1,500	
19	Ditto	Depálsar	8	.	8	2,000	
20	Ditto	Losána	7	...	7	751	
21	Keshodásot	Bulásar	12	...	12	4,001	Bídáwats descended from Bídá, Bíká's brother.
22	Khagarot	Loa	6	..	6	1,101	
23	Ditto	Khárí	9	...	9	2,250	
24	Ditto	Kanwárí	6	..	6	1,201	
25	Tejsiot	Gopálpurá	6	—	6	1,500	
26	Ditto	Chárwás	8	—	8	1,400	
27	Ditto	Malsísar Kanotá	10	—	10	2,050	
28	Manohardásot	Sándwa	7	...	7	3,200	
29	Madháwat	Sobhasar or Sobhagdesar.	7	...	7	1,900	
30	Pirthírájot	Harásar	12	—	12	3,001	
31	Mandhláwat	Saronda	6	—	6	1,501	Descended from Mandhal Bíká's uncle Bhátí Rájputs.
32	Karnot	Jaimalsar	6	—	6	950	Villages valued at Rs. 21,400.
33	Kishnáwat	Khárbára	6	—	6	1,900	
34	Pugaliá	Pugal	2	—	—	—	

OFFICIAL CLASSES.

The official class consists of hereditary servants of the state and foreigners (pardesís). Against the latter there is a strong prejudice throughout the country. Many important *families of hereditary servants* are descended from the officials who accompanied Bíká when he left Jodhpúr to invade Bíkánír: these are called *mutasaddís*, and their origin will be found page 1. Other *mutasaddís* are descendants of men introduced long ago by rájás other than Bíká: of these the "Kotárís" Mahesri Banias, whose ancestor, Tiloksí

organized the departments of the state in Rájá Rái Singh's time, are a specimen (*vide* page 31). Then there are the descendants of Nírú of Bágor and Nápo the Sankhla, who conjointly observed the omens which led to the selection of the site of the city and forts (*vide* page 7). The principal lower classes of state servants are—

The *darbárís* or *deoridárs*, door-keepers of the palace, who consist chiefly of a family of Saiyads many generations in the ráj service (*vide* page 41), a family of Gangání Ráthors, and one of Biás Bráhmans.

Fauzdárs, who are not judicial and military officers as the name implies, but the Mahárájá's cup-bearers and of the Bháti clan. Some of these are employed in high offices.

Pándís, or Bráhman cooks.

Khawás, slaves of a superior grade and respectable position.

Kotwáls, who are banner-bearers and not town police superintendents.

Ahírs and *Godáwats*, the Mahárájá's shoe-bearers. The Ahírs are descended from Ude Rám, who did the state good services in Rájá Anúp Singh's time (*vide* page 41).

Asaich Rájpúts, who are employed among the camels.

Málís, or gardeners.

SLAVES.

The menials are hereditary household slaves, called "chelas." They are, I believe, never sold by Rájpút families of distinction, though they often form a part of a bride's dowry. When not the children of slaves, they have usually been purchased in times of famine from their starving relations. Their work is light, and they are generally well treated and sometimes placed in positions of high trust; but thákurs, especially the inferior ones, occasionally act with much cruelty towards their slaves as well as their other dependents. "Chelas" who have fled from their masters are to be met with in British territory, where they often assume the caste of their former owners. The term "chela" signifies disciple rather than slave, and was applied to household servants by the large-minded Akbar as the following extract will show. Whether in this use of the word the Rajpúts were taught by Akbar or he by them I cannot at present say:—

"His Majesty from religious motives dislikes the name 'bandah' or slave, "for he believes that mastership belongs to no one but God. He therefore "calls this class of men *chelahs*, which Hindí 'term' signifies a 'faithful "disciple.' Various meanings attach to the term 'slave.' First, that which "people in general mean by a slave. Some people obtain power over such "as do not belong to their sect and sell and buy them. The wise look upon "this as abominable (Blochmann's translation of *Ain Akbarí*, p. 254)."

BRAHMANS.

The parohits or priests of the Darbár, as of Ráhtor Rájpúts generally, are of the Sánor division of Kanaují Bráhmans. The ancestors of the present priests are said to have accompanied Seojí when he emigrated to the desert from Kanauj.

Parohits play an important part in the history of the state, as will be seen from the history.

The pundits or teachers of the Shastars are of the six "Níyátia" or branches of a section of the Gor division. The Joshís or astrologers are Pokarna Bráhmans.

CHARANS.

There are about ten official Chárans or bards, who make verses, compile books, and are employed on miscellaneous duties, and one of them has charge of the "bíbhutdán" or department of alms-bestowing; but this office is not hereditary.

Chárans hold a good many villages throughout the state, and are esteemed almost as much as Bráhmans. They claim, I believe, to be of Rájpút extraction.

DIWANS OR MINISTERS.

The Díwáns who have administered the state have been usually taken from the old officials, "mutasaddís," and sufficient is said about them under Part I. Occasionally outsiders have held power, but they meet with great opposition and are unpopular with all classes. An omen long ago is said to have indicated that the state would not flourish under strangers (see last few pages of Part I).

ESTATES—JAGIR AND MUAFI.

The following statements, taken from the Sújángarh Agency Report for 1870-71, show the estates held under grant, both those bearing revenue (rakm) and those rent free :—

The following touching story was told me by a Charan widow :—She had taken up her abode in Chárwás of Bikánir, where she incurred a debt to the thákur of the place, who, fearing she would run away, confined her in a hole. Out of this hole she managed to scramble, and taking advantage of a blinding sandstorm escaped from the village with her children in her arms to Chápar, a few miles off, out of the thákur's reach There she was followed by a man with whom she had cohabited and whom the thákur had sent to entice her back She would not go, but the man remained with her, and after a time took an opportunity of selling her children as slaves and carried the price to the thákur. One of the children was unweaned, and the purchaser permitted her to remain and nurse it; but he had not the humanity to provide her with food, and she was soon obliged to return to Chárwás, as she had a chance of earning a little money there, and she hoped before long to come back and nurse her child But no sooner was she within reach of the thákur than he again shut her up, and she could not get away in time to save her baby, which died for want of nutriment. Pressed by want she once more returned to Charwas, and again lived with the thákur's man, by whom she had a child. The man at length died, whereupon, for money he owed the thákur, the latter seized the child and once more confined the widow, who escaping came with her complaint to Sújángarh.

Estates held by Deed of Grant (Pattas) and paying "Rakm" to the Raj.

No.	Names of sub-clans.	No. of villages.	Amount of "rakm."	Total of "rakm."	Head-quarters of principal thákurs.
	I.—Bikas.				
1	Rájwí	22	3,036	...	Village Changoi.
2	Khawáswál (or illegitimate)	3	226	...	
3	Ratansingot ...	82	25,164	...	" Mahajan.
4	Sringot	120	33,503	...	" Bhukarko, Jagasana, Sídmukh, Ajítpúra.
5	Gharsiot	11	2,776	...	" Gharsisar, Garbdesar.
6	Pirthi Rájot ...	16	5,407	...	" Dadrewa.
7	Bághávat	7	1,519	...	" Meghána.
8	Amarrot	1	110	...	
9	Tejsiot	8	2,771	...	
10	Ramáwat	1	250	...	
11	Nímáwat	2	550	...	
12	Mádhosot	2	641	..	
13	Rájsiot	2	85	...	
14	Partáb Singot ...	1	6	...	" Hardesar.
15	Kishan Singot ...	56	16,706	...	
16	Umráwat	12	2,846	...	" Rájpura.
17	Nárnot	29	8,105	...	
18	Bhímrájot	19	3,100	106,801	
	TOTAL ...	394			
	II.—Kandhlot.				
1	Ráolot	80	17,865	...	" Rawatsar, Jaitpur, Dhandusar.
2	Barínrot	57	14,275	...	" Depalsar, Zahiria, Sáton. Formerly the Banírots and Saíndasots held the great estates of Bahdrán and Chúrú respectively, see pages 110, 111.
3	Saíndásot	6	931	33,071	
	TOTAL ...	143			
	III.—Bídáwats.				
1	Keshodásot... ...	15	4,791	...	" Bídásar.
2	Manohardásot ...	44	12,916	...	" Sandwa.
3	Tejsiot	44	10,647	...	" Gopálpúra, Malsisar, Charwas.
4	Khagárot	33	7,974	...	" Loha, Khari, Kanwárí.
5	Mán Singot... ...	12	3,406	...	
6	Mundráwats ...	9	2,300	...	" Sobhasar.
7	Udekarnot	3	440	...	
8	Pirthirajot	20	4,947	...	" Harsasar.
9	Sánwaldásot ...	1	275	...	
10	Sihawats	3	400	...	
11	Haráwats	7	648	...	
12	Bhímgot	1	110	48,854	
	TOTAL ...	192			
	IV.—Other classes of Rathors.				
1	Karmsiot	6	2,498	...	
2	Randhirot	1	6	...	
3	Mandlawats ...	10	2,503	...	" Saronda. [Several of these families are as old as any in the state. Thus the Karmsiots, Mandlawats, and Rúpawats are descended from uncles and coadjutors of Bíká, but none are of much present importance.]
4	Mándlot	3	432	...	
5	Ranmalot	1	51	...	
6	Rupáwats	6	1,044	...	
7	Jaitmalot	1	60	...	
8	Kundaliá	2	82	...	
9	Udáwats	4	942	...	
10	Náthal	2	147	...	
11	Patáwat	1	20	...	
12	Gohel	1	5	7,790	
				196,516	

Estates held by Deed of Grant (Pattas) and paying "Rakm" to the Raj—(contd.)

No.	Names of sub-clans.	No. of villages.	Amount of "rakm."	Total of "rakm."	Head-quarters of principal thâkurs.
	Brought forward ...	767		196,516	
	V.—Bhattis.				
1	Púgalia	12	2,102	...	Village Púgal.
2	Raolot	4	367	...	" Bítnok.
3	Dhanrajot	18	3,445	...	" Jaimalsar.
4	Karnot	14	1,371	...	" Khârbara.
5	Kishnáwat	10	2,200	..	
6	Goglí	4	475	.	
7	Bálá	3	94	...	
8	Derawariá	1	400	...	
9	Pábú	3	210	...	
10	Kehar	1	35	.	
11	Chhcua	1	55	10,757	
12	Anjunot	2	96	..	
13	Akháwat	1	15	...	
14	Khíán	1	160	...	
15	Jaitúng	2	229	...	
16	Rar	1	5		
17	Rupsiot (Fojdár) ...	8	1,839	.	
18	Búdh	3	56	2,420	
	TOTAL ...	89			
	VI.—Kachwaha.				
1	Girdharjíka ...	4	590	...	
2	Bhainrujíka .	2	433	...	
3	Kachwáhá	3	476	..	
4	Narúka	1	97	1,596	
	TOTAL ..	10			
	VII.—Panwar ...	18	2,774	..	
	VIII.—Sodah ..	2	112	...	
	IX.—Táwar ...	2	654		
	X.—Sisodí ..	4	696	..	
	XI.—Gahlot ...	1	103	.	
	XII.—Asáyach ...	1	100	4,439	
	XIII.—Chandráwat ...	1	85	85	5,524
	TOTAL ...	29			
	State servants,—chákars, kasurís and darbárís.				
1	Saní	4	663	... }	Both are Parihars: the first are the hereditary horsemen and stable superintendents, the second are the Maharaja's valets and body-guards.
2	Parihár	13	3,693	... }	
3	Ida	1	36	...	
4	Chohán	1	290	...	
5	Baghor Chohán ..	4	171	...	
6	Deora and Baghor ...	2	55	...	
7	Sánkhlá	10	758	..	
8	Sonugra	3	151	5,816	
9	Khinchí	2	276		
10	Kulya	1	63		
11	Dhain	1	24	363	
12	Kothíárí	2	155	...	
13	Khawás	10	4,167	...	
14	Ahír	1	132	...	10,633
	TOTAL ...	183	...	299,30	
	Carried over ..	950		226,416	

Estates held by Deed of Grant (Pattas) and paying "Rakm" to the Raj.

No.	Names of sub-clans.	No. of villages.	Amount of "rakm."	Total of "rakm."	Head-quarters of principal thákurs.
	I.—Bikas.				
1	Rájwí	22	3,036	...	Village Changoi.
2	Khawáswál (or illegitimate)	3	226	...	
3	Ratansingot ...	82	25,164	...	" Mahajan.
4	Sringot	120	33,503	...	" Bhukarko, Jagasana, Sídmukh, Ajítpúra.
5	Gharsiot	11	2,776	...	" Gharsisar, Garbdesar.
6	Pirthi Rájot ...	16	5,407	...	" Dadrewa.
7	Bághâwat	7	1,519	...	" Meghána.
8	Amarrot	1	110	...	
9	Tejsiot	8	2,771	...	
10	Ramáwat	1	250	...	
11	Nímáwat	2	550	...	
12	Mádhosot	2	641	...	
13	Rájsiot	2	85	..	
14	Partáb Singot ...	1	6	...	" Hardesar.
15	Kishan Singot ...	56	16,706	...	
16	Umráwat	12	2,846	...	" Rájpura.
17	Nárnot	29	8,105	...	
18	Bhímrájot	19	3,100	106,801	
	TOTAL ...	394			
	II.—Kandhlot.				
1	Ráolot	80	17,865	...	" Rawatsar, Jaitpur, Dhandusar.
2	Barínrot	57	14,275	...	" Depalsar, Zahiria, Sáton. Formerly the Banírots and Saíndasots held the great estates o Bahdrán and Chúrú respectively, see pages 110, 111.
3	Saíndásot	6	931	33,071	
	TOTAL ...	143			
	III.—Bídáwats.				
1	Keshodásot	15	4,791	...	" Bídásar.
2	Manohardásot ...	44	12,916	...	" Sandwa.
3	Tejsiot	44	10,647	...	" Gopálpúra, Malsisar, Charwas.
4	Khagárot	33	7,974	...	" Loha, Khari, Kanwárí.
5	Mán Singot... ...	12	3,406	...	
6	Mundráwats ...	9	2,300	...	" Sobhasar.
7	Udekarnot	3	440	...	
8	Pirthirajot	20	4,947	...	" Harsasar.
9	Sánwaldásot ...	1	275	...	
10	Sihawats	3	400	...	
11	Haráwats	7	648	...	
12	Bhímgot	1	110	48,854	
	TOTAL ...	192			
	IV.—Other classes of Rathors.				
1	Karmsiot	6	2,498	...	
2	Randhirot	1	6	...	
3	Mandlawats ...	10	2,503	...	" Saronda. [Several of these familie are as old as any in the state. Thu the Karmsiots, Mandlawats, and Rúpawats are descended from uncles an coadjutors of Bíká, but none are o much present importance.]
4	Mándlot	3	432	...	
5	Ranmalot	1	51	...	
6	Rupáwats	6	1,044	...	
7	Jaitmalot	1	60	...	
8	Kundaliá	2	82	...	
9	Udáwats	4	942	...	
10	Náthal	2	147	...	
11	Patáwat	1	20	...	
12	Gohel	1	5	7,790	
	TOTAL ...	38			
	Carried over ...	767		196,516	

Estates held by Deed of Grant (Patta) and paying "Rekh" to the Raj—(contd.)

No.	Names of sub-clans.	No. of villages.	Amount of rekh.	Total of rekh.	Head-quarters of principal thikanas.
	Brought forward ...	777		[illegible]	
	V.—Bhatis.				
1	Púgalia ...	12	[illegible]	—	Village Púgal.
2	Raolot ...	4	[illegible]	—	" [illegible]
3	Dhanrajot ...	18	2,445	—	" [illegible]
4	Karnot ...	14	1,574	—	" [illegible]
5	Kishnáwat ...	10	[illegible]	—	
6	Goglí ...	4	[illegible]	—	
7	Bála ...	3	[illegible]	—	
8	Derawariá ...	1	[illegible]	—	
9	Páhú ...	3	[illegible]	—	
10	Kehar ...	1	[illegible]	—	
11	Chhcua ...	1	[illegible]	[illegible]	
12	Anjunot ...	2	[illegible]		
13	Akkáwat ...	1	15	—	
14	Khián ...	1	150	—	
15	Jatúng ...	2	[illegible]	—	
16	Bar ...	1	5	—	
17	Rupsiot (Fojdár) ...	6	[illegible]	—	
18	Búdh ...	3	55	[illegible]	
	TOTAL ...	[illegible]			
	VI.—Kachwaha.				
1	Girdharjika ...	4	[illegible]		
2	Phalerojika ...	2	[illegible]	—	
3	Kachwáhá ...	2	[illegible]	—	
4	Nathka ...	1	[illegible]	[illegible]	
	TOTAL ...	[illegible]			
	VII.—Panwar ...	12	[illegible]		
	VIII.—Sodah ...	2	[illegible]	—	
	IX.—Tawar ...	2	[illegible]	—	
	X.—Shodi ...	4	[illegible]	—	
	XI.—Gahlot ...	1	[illegible]	—	
	XII.—Asiyach ...	1	[illegible]	—	
	XIII.—Chandráwat ...	1	[illegible]	[illegible]	
	TOTAL ...	[illegible]			[illegible]
	State servants,—châkars, kasaris and darbáris.				
1	Sarí				
2	Parihár ...	4	[illegible]	—	[illegible]
3	Ila ...	11	[illegible]	—	
4	Chohán ...	1	[illegible]	—	
5	Bagher Chohán ...	1	[illegible]	—	
6	Deora and Bagher ...	4	[illegible]	—	
7	Sánkhla ...	2	[illegible]	—	
8	Sengara ...	11	[illegible]	—	
9	Khiselí ...	2	[illegible]	[illegible]	
10	Kulya ...	2	[illegible]		
11	Lhain ...	1	[illegible]		
12	Kotliári ...	1	[illegible]	[illegible]	
13	Khawás ...	2	[illegible]	—	
14	Ahír ...	11	[illegible]	—	
	...	1	[illegible]	—	
	TOTAL ...	[illegible]	—	[illegible]	[illegible]
	Carried over ...	[illegible]		[illegible]	

Estates held by Deed of Grant (Pattas) and paying "Rakm" or Commutation for service to the Raj—(contd.)

No.	Names of sub-clans.	No. of villages.	Amount of "rakm."	Total of "rakm."	Head-quarters of principal thákurs.
	Brought forward ...	950	...	2,26,440	
	State servants,—Chákaras, kasbís and darbáris—(contd.)				
15	Kayath (Tan Bakshi) ...	1	28	...	
16	Darbáris	..	...	...	
17	Five Hindú, Rs. 188 ...	10	743	...	
	„ Musalmans, Rs. 555	...		...	
18	Satar (carpenter) ...	1	33	...	
19	Ráiká (camel-man) ...	1	6	...	
20	Málís (gardener) ...	1	105	...	
21	Kotwál	2	123	...	
22	Dhobi	1	215	5,707	
	TOTAL ...	72			
	Charitable grants.			...	
1	Bráhmans	44	4,677	...	
2	Cháráns	36	1,181	...	
3	Swamis	2	37	...	
4	Fakírs, Musalman ...	1	21	6,132	
5	Other charitable grants...	7	13		
	TOTAL ...	701	...	7,385	
	GRAND TOTAL ...	1,057	2,33,831	2,33,831	

ABSTRACT.

1	Bíkas	394	1,06,8?1	...	
2	Kándhals	143	33,071	...	
3	Bídáwats ...	192	48,851	...	
4	Other Ráthors ...	38	7,799	...	
5	Bhattís	89	13,177	..	
6	Kachhwáhá ...	10	1,506	...	
7	Panwar, &c. ...	30	10,703	...	
8	State servants ...	71	5,767	...	
9	Brahmans, &c. ...	90	6,132	...	
	TOTAL ...	1,657	2,33,831	2,33,831	

PART IV.

DISTRICTS, TOWNS AND VILLAGES.

NORTHERN PARGANAS.

The northern parganas of the Bíkánír State lie along the bank of the Sotra or Hakrá, in the dry bed of which wells are dug and the best water in the region obtained. The head-quarters of the Parganas Anúpgarh, Sardárgarh or Alwána, Súratgarh and Hanúmángarh, or Bhatner and Tibí, are all on the bank of the ancient river. The inhabitants of the region are Bhátís Pírzádás (see "PASTORAL PEOPLE"), Sodas Ráhts, Johiyas, and Bhattís (see below under "BHATNER"). The country is bare and desolate to a degree: towards the east sandy and undulating, elsewhere often firm and level. In spite of the difficulty about water, the grazing is excellent and the number of cattle possessed by the people great: it averages perhaps twenty head to a h[illegible] m Bháwalpúr and the [illegible] people being in return [illegible] banks of the Satlaj. The Sotra occasionally flows. General Cunningham speaks of the water sometimes coming roaring down, but its waters are soon absorbed in the desert.

The Naiwál is another old river-bed lying nearly parallel to, and a few miles north of, the Sotra, but water never I believe flows in it. Other old channels there are, and so great was the united body of water which must at some period have flowed down them that, they are conjectured to have borne the ancient Satlaj.

[illegible] hern border contains 37 villages, which are less than 13 to a village. Of these 300 are [illegible] 7 by donkeys, and the rest by bullocks.

Houses.

Of the houses, numbering 594, 372 are said to be of mud and 222 of grass and "phog." There are 39 shops, and the population is estimated at 3,646, cattle 6,789, sheep and goats 5,539.

The grazing in this pargana is in parts very good; but water, which is collected in tanks (tobas and jors), is often scarce. "Sajji" or potash is the only special product. The ancient bed of the Kagar passes through a part of the pargana, and wells in it supply the best water obtained. There are scarcely any masonry buildings in the pargana, and no villages with a population of five hundred persons. Rájpúts and Musalmáns (the latter are called Sindhás) are the most numerous.

Anúpgarh.

The head-quarters of the district of that name, ninety miles due north of the city on the bank of the Sotra, only remarkable for its fort, which is considered of some importance; but I am unable to give any description of it. For an account of the capture of Anúpgarh from the Bhattís and Johiyas, *vide* Part I, page 40.

Sardárgarh district. Adjoins Anúpgarh on the east—

25 villages,
323 ploughs,
403 houses.

Many Ráths live in the pargana. They are a class of Musalmán Rájpúts of somewhat predatory habits (see next page).

SARDARGARH.

Head-quarters of the pargana also on the Sotra. The village was established in "A. D." 1832 by two Biká Rájpúts, and called Alwána. It subsequently became fiscal (khálisa), and Mahárájá Ratan Singh named it after his son Sardár Singh.

SURATGARH DISTRICT.

Suratgarh district, east of Sirdárgarh and west of Bhatner or Hanúmángarh, formerly, according to the Darbár's report, called Sodáwátí, being part of the territory occupied by the Sodá Rájpúts, who were supplanted by the Bhattís.

A little wheat and barley is produced in this pargana when the rains are abundant, and the grazing is very good. The houses are numbered at 1,973, and the population estimated at 10,000.

SURATGARH.

Head-quarters of the pargana of the same name on the Sotra. It was founded by one Raghúnáth Singh, who had a fort there. In Sambat 1862 (A. D. 1815) Mahárájá Súrat Singh took possession of it, and built a fort there which he named after himself.

The village contains about five hundred houses, chiefly Játs, Brahmans, and Khatrís. It is one hundred and fifteen miles north-east-by-north of the city.

HANUMANGARH DISTRICT OR Bhatner.

The Hanúmángarh or Bhatner district comprises—

110 villages,
1,715 houses,
1,593 ploughs,
10,648 inhabitants (according to darbár report),
19,590 cattle (including sheep and goats).

The old bed of the Kagar, which crosses the district and on which the fort and head-quarters station is situated, sometimes contains water in the rains, after which some wheat and barley is produced.

Labánás, Játs, Ráths and Johyas are the principal inhabitants.

Sajjá is an important article of manufacture in about twenty villages to the north of the district.

The Bhatner fort has attained great historical celebrity from its position, being in the route of invasion from Central Asia to India.

I am informed by Mr. Oliver, late Deputy Commissioner of Sirsa, that Bhatner, Abor, Bhatindá, and Sirsa, situated at the angles of a nearly square figure with a side about fifty miles long; each had a fort on the same plan and of the same dimensions, and thus was formed a "quadrilateral" in the path of any invader from the north-west.

The "*Tórikh Hind*" speaks of Bhatner having been taken by Mahmúd of Ghazni in 1001; and Tod speaks of its having been attacked by Tímúr. It seems probable that he left a Tartar Chagitai noble in charge of it, who was expelled by Bhattís from Márot and Phulra under one Bersí; but whether the place took its name originally from them or from one Rájá Bharat is a moot point (*Hissar Gazetteer*). General Cunningham, who, with the late Colonel Jackson, was employed as Commissioner in A. D. 1847 to determine the north-east boundary of Bháwalpur and Bíkánír, states that Bhatner was taken by Khetsí Kondhalát in Sambat 1854 (A. D. 1527) from Sada Cháyal Rájput, of which clan no mention is made by Tod. In Sambat 1606 (A. D. 1549)—these dates do not exactly tally with those of the Kiyánt—Mirzá Kámrán, brother of Húmáyún, assaulted and took the fort, on which occasion Khetsí with five thousand Rájputs was slain; though Kámrán was subsequently

defeated by Ráo Jetsá of Bíkánír. Fíroz Cháyal had meanwhile recovered the fort, and the Ráo therefore sent his son, Thákur Sí, to retake it. The rest of the Commissioner's abstract of the history of Bhatner, which was derived from two different Persian manuscripts, one of which was obtained from a Saiyad, the descendant of the ancient Kázás of Bhatner, tallies generally with the "Kiyánt," with which the above too does not materially differ. The Commissioners examined the earliest deed produced referring to Bhatner, namely, the imperial firmán under which Rái Singh of Bíkánír held the pargana from Akbar. The annual value of Bhatner [illegible]

The southern point of the Láhor [illegible] appeared from an examination of th[illegible] bank of the Satlaj; and the accounts of Rájá Anup Singh's time which the Commissioners saw also show that the western boundary of the pargana was then the said *danda*.

When Rájá Anúp Singh visited the pargana in Sambat 1742, a bard, one Karam Sándu, recited a poem before him, which specified the extent of the pargana and gave the names of the villages inhabited at that time as 211 in number. The bard received in rent-free grant the village of Ludána on the old bed of the Sotra, and his descendant produced the poem before the Commissioners. General Cunningham has allowed me to examine the poem, which describes the pargana as reaching six "jojans" (42 miles) north of Bhatner fort twelve "jojans" (84 miles) west, 22 kos (44 miles) east, and 12 kos (24 miles) south. The sites of a very large number of the villages are still known.

The Johiyas are Rájpúts (and not Jats as supposed by Tod) of a very ancient and powerful stock indeed, once known as Yaudheyas, who probably contended with Alexander, before whose time they were, it is believed, established on the banks of the Satlaj. Yaudheya coins as old as the first century of the Christian era have been found near that river (Cunningham's *Ancient Geography*, Vol. I, p. 245). The Johiyas are by no means now extinct, as Tod imagined; many of them are Musalmáns, but some in the Sirsá district, Mr. Oliver tells me, are still Hindús. According to General Cunningham* they formerly held much of the country west and south-west of Bhatner, and their chief places were Khárbára, Sahánkot, and Badopul, which the Ráthors took from them. There are three sections of the tribe—the Admera and Lakvira, who are settled on the banks of the Satlaj, and the Madhera, who, together with the representative of the House of Madhu, the founder of the clan, are for the most part subjects of the Bíkánír state. The boundary of these two divisions is still the bank of the old Satlaj.

The Bhattís of Bhatner are believed to be Bhattís converted to Islamism, and to be descended from Jaisal, who founded Jaisalmír and who is said to have been the ancestor, by a left-handed marriage, of the Sikhs of Patíálá, Jínd, and Nábhá.

The Ráhts also are said to be converted Rájpúts; they are of four clans, two of which claim to be Chohána, one Tuar, and one Saroa. In Hisár they are known as Pachádas, and their name "Ráth" signifies cruel. They were great marauders and are now pastoral (*Hissár Gazetteer*).

Tibí. Tibí, east of Hanúmángarh, is the pargana granted by the British Government to Bíkánír in 1861 for services performed during the mutinies. It consists of 12 villages, containing 1,936 houses, and, according to the Darbár, 9,562 inhabitants. It

* Rough draft of a report on the Bíkánír and Bhawálpúr boundaries.

too is on the Sotra, and when the rains are good and the river flows and floods freely, good crops of wheat are subsequently raised. When the villagers were transferred to Bíkánír, the Darbár disregarded the land revenue settlement made with the villagers, who were the descendants of old soldiers, to whom these lands were granted after the Pindárí War, and called "sukhlambars" (see *Hissár Gazetteer*). On the villagers complaining the British Government represented their grievance, and eventually in 1869 the Political Officer of Sújángarh induced the Darbár to continue the original settlement for as many years beyond its term as it had been in abeyance.

The details furnished are as follow:—

Men	3,261
Women	1,613
Boys	1,890
Girls	1,600

There are said to be but 1,107 ploughs—

Cattle	6,859
Sheep and goats	5,651

Maháján.

This estate, containing in 1870 sixty-nine villages belonging to the first thákur of Bíkánír, at present is sequestrated, the thákur having refused to accept the terms on which the Darbár will allow him possession, namely, a ten years' lease at Rs. 200, as commutation for each horse of the eighty-six he used to furnish. Mahájan is seventy miles north-east of Bíkánír. The thákur and the Darbár have long been on bad terms (*vide* page 72).

NORTH-EASTERN DISTRICTS.
Púgal.

Púgal is a fief of villages in the western corner of the state belonging to an old Bhattí family (see page 6).

The town of Púgal is one of the oldest of these regions. Its fort was the north-eastern of the nine strongholds of Márú (*nau koṭī Mārū kī*) when the Ponwars ruled the desert. The Bhattís are said to have held it for more than a thousand years (p. 36 and Tod, Vol. II, p. 265, 2nd edition). In A. D. 1830 the Maháráját took the fort, and the Púgal thákur, often rebellious formerly, is now in subjection. Púgal is famous for its cows.

Nohar district.

Nohar district on the north-east border, adjoining the British districts of Sirsá and Hissár, contains 124 villages, in which are 3,541 houses and 1,421 ploughs. It is on the north-east.

Nohar.

Head-quarters of the pargana, is 130 miles north-east of the city.

Bahádran district.

The Bahádran district, adjoining and east of Nohar, also on the border, contains by the latest accounts—

Villages	89
Houses	3,738
Ploughs	2,811
Men	11,197
Women	8,407
TOTAL POPULATION ...	19,604

The Oswál Baniyas are those best off.

The district was formerly the estate of the Saindásot branch of the family of Kándhal, Bíká's uncle. After prolonged contests with the Darbár, the thákur was finally dispossessed in A. D. 1818.

The Sikhs, who the thákur had called in, were then occupying the district, and after their expulsion it remained for four years in the hands of the British Government as security for payment of the cost of the army employed in reducing the rebels of Bíkánír.

EASTERN DISTRICTS.
Rájgarh district.

The Rájgarh district, which financially is the most productive in the state, is called also the *Púnian pargana after the clan* of Játs who chiefly cultivate it. It is situated on the easternmost corner of the state.

It is said to contain—

Villages	157
Houses	5,391
Ploughs	*3,662*
Souls	25,424

There is a hill or two in the district, but the stone is valueless. When the rains are heavy, a small stream flows into the pargana from Shekháwátí, and is utilized for irrigation.

Rájgarh.

The headquarters of the pargana, and 160 miles east-by-north of the city of Bíkánír. It has something under 900 houses and a population of 3,800. The town was founded by Rájá Gaj Singh in Sambat 1822 and named after his son Ráj Singh. A fort was built under the Rájá's orders by his minister Mahta Bakhtáwar Singh.

Sánkho.

In Rájgarh is the seat of a thákur possessing 21 villages. It contains 400 houses.

Ajitpúra.

In Rájgarh is the residence of a thákur possessing 16 villages.

Rení district.

The Rení district lies west of Rájgarh. It has, it is said, 127 villages, containing 3,900 houses, a population of 22, 236, and 3,537 ploughs.

Rení.

Head-quarters of the district of Rená, and distant 135 miles east-by-north of Bíkánír. It contains 2,000 houses The town is said to have been founded by one Rájá Rení Pál some thousands of years ago. In the time of Jaswant Singh, the last of Rení Pál's race, the country was ruined by seven consecutive famines, and the Cháyal Rájpúts took possession of it: them the Ráthors under Bíká expelled, and the district was added to the territory of that leader. Mahárájá Gaj Singh was born at Rení, which is now looked upon as an auspicious spot for births. Mahárájá Súrat Singh built the present fort at Rení. There are some "chhatris" (cenotaphs) and a handsome Jain temple built in Sambat 999 (A.D. 942) so solidly that the masonry is as strong now as when new. Its Srí Pují or priest gets a small allowance from the Darbár. The town contains 1,100 houses and a population of 5,500 persons. An annual fair takes place at a temple of Rámdeo's built by one Rakhi Singh in Sambat 1875 (A.D. 1818).

There are ten considerable villages in Rení—

Jasrásar.	Changoí, once the seat of a rival Rájá of Bíkánír (see History, p. 37).
Dodhara.	Bhojáwas
Gángír.	Gantli.
Zahiria.	Harpalsar.
Lohsna.	
Rájpúra	

At Jasrásar on the 5th of each month a small fair takes place at a shrine.

Chúrú district.

The Chúrú district has thirteen villages, containing, it is said,—

Houses	2,442
Men	7,424
Women	6,377
Kine	4,004
Buffaloes	301
Horses	26
Camels	821
Sheep and goats	2,562
Wells	26
Tanks	2

The principal villages of the pargana are—

(1) Ratangarh, (2) Rabia, (3) Bútia,
(4) Ránúsar, (5) Ghásolí.

Chúrú.

The headquarters of the district of the same name is said to have been founded by Chohar Ját two hundred and fifty years ago. Chohar possessed the other twelve villages of the district as well, and paid revenue to the Imperial Subadár of Hissár. He is said to have been killed at village Sánúm in Rení, and to have been succeeded by his brother, Diláwar, who fell fighting with Kándhal's descendant, Málde. Málde's successor, Khushál Singh, is said to have built the fort in Sambat 1796 (A. D. 1739), and to have added to the prosperity of the town by giving refuge to the Banyias of Fatahpúr when they fled from the extortions of Náhar Singh Shekháwat, the conqueror of the Káim Khánís rulers of Fatahpur in the present Síkar territory.

The Chúrú thákurs were constantly contending with the Darbár, and in Sambat 1870 (A. D. 1813) the then thákur being besieged by a ráj force and reduced to great straits swallowed a diamond and died from the effects (*vide* History, p. 69), and Chúrú fell into the hands of the Darbár.

The successor of the thákur just mentioned recovered his estate by the aid of the Pindárí leader, Amír Khán. But the Darbár, assisted by a British force, finally took possession in A.D. 1818. In A.D. 1854 the thákur again surprised and seized the fort, killing the ráj official in charge; but he was immediately ousted, and surrendered to a British officer. Since then his family, the Banirot section of the Kándhlots, have been out of possession, and the fort is occupied by a hundred and fifty horse and foot and two guns belonging to the Darbár. Several trade lines converge at Chúrú, namely, those between the British districts to the east and Jodhpúr and Bíkánír, so that it is for Bíkánír a mart of importance.

A traveller approaching from the Shekháwátí side does not, owing to intervening sand hills, see the town till close to it, when the bright white chhatris, the large houses, and other signs of wealth and comfort, together with the trees which grow in the town, have a most grateful aspect after the dreary waste previously passed through. It contains more than two thousand houses, several fine chhatris, and magnificent wells, and has some wealthy residents.

Sújángarh district.

The Sújángarh pargana is the only one regarding which it has been possible to obtain full and pretty reliable information in consequence of a political officer having been resident there. It comprises two hundred and ten towns and villages, of which

all, with the exception of the town of Sújángarh and the villages of Chápar and [illegible]

perhaps two or three. Sándwa has something of a bazaar; the others, with the exception of those to be mentioned below, are mere collections of huts, with here and there a "dhúlkot" or fort of sand supported by *phog* stems. This tract is often termed "Bídawátí," which includes, however, Ratangarh not properly in the pargana. The district is ten kos from north to south and twenty-four kos from east to west. It adjoins the parganas of Chúrú and the "chíras" of Rájíhad and Jasrásar and Gosáínsar, and stretches for twenty-five kos along the Márwár and Jaipúr borders.

It is remarkable as containing a strip of country ten kos long by four kos broad, and extending northwards from the town of Sújángarh, wherein water is near, often very near, the surface; and nowhere in the pargana is it necessary in search of water to delve down to the depths at which it is found in other parts of the state, for it is always to be obtained within a hundred and fifty feet from the level of the ground. Another noticeable feature is the eight or nine rocky hills scattered over the district, which relieve the eye wearied with the expanse of sand or sand hillocks. In one of these hills, near the village of Dariba, copper ore is found, but the mine is not rich enough to repay working it. Two hills of the group near Gopalpúra have shrines upon them: they are of granite, and attain a height of seven or eight hundred feet above the plain. Under one of them once nestled the very ancient town of Dronpúr, celebrated in the early history of the district and said to have been founded by Drona, the tutor of the Pándús.

Besides the towns and forts about to be mentioned, it is only necessary to speak of the lake of Chápar. Like all "sars" or lakes in the sandy tracts, it is formed by a depression which receives the drainage of the surrounding country, and is about three kos long by a kos broad. In its neighborhood salt deposits are found in a smaller hollow, and about twenty-five tons of salt is [illegible] an inferior quality, bitter and only [illegible] In years when the rains are favor- [illegible] sual bed, wheat is sown as the water dries off, and pretty good crops are sometimes raised. A smaller quantity is produced at a few villages where irrigation is possible. The excellent grazing round the lake has been already mentioned.

Though trees are scarce throughout the district, there are signs that, if protected, they could be advantageously raised At the village of Lotsar *shísham* grows spontaneously, and at Sújángarh there is at least one fairly fine tree of that kind.

Lime-stone is plentiful in many localities, but it is often soft and does not make good lime. Sandstone is found in one or two localities, and granite at Gopálpúra; but the former will not form slabs, and the latter is too full of flaws to be cut.

Bharút is the commonest grass of the pargana. Cattle are not so numerous as in the country to the north and west, nor are sheep as plentiful as in the country round Bíkánír. Játs and Gújars are the chief graziers. The cattle of the town of Sújángarh, which I mention as a specimen, are estimated at 200 buffaloes and 800 cows and bullocks, 350 camels, and 300 sheep.

Sújángarh was founded by Mahárájá Súrat Singh, who in or about the year 1835 took for the purpose some small villages on the Márwár border from the Sándwa thákur, indemnifying the latter by a grant elsewhere. Inducements to settle in the new town were held out to merchants, who received land on favorable terms, and some were excused the payment of "bach" or house-tax, graduated according to means; indeed, the wealthiest Seth in the town pays none at the present day.

Sújángarh.

The cultivators, too, hold their lands on terms more advantageous, or at least nominally so, than those in the surrounding thákur villages, where it is not unusual to find a Ját paying his landlord Rs. 20 for a hundred bíghás in addition to a fourth of his crop.

The "chhattís paun" or thirty-six castes which collectively form Hindú society are said to be all represented in Sújángarh. The total number of houses is about a thousand, and as reliable general statistics of population are not procurable, at least in detail, I take the opportunity of giving a specimen of the different castes resident in a Bíkánír town. The figures were obtained from an intelligent and well informed villager, and are distributed as follow :—

Bráhmans	100
Uswál (Banias)	15
Mahesri (Banias)	85
Saráogí (Banias)	45
Aggarwálá (Banias)	100
Ját	65
Rájpút	45
Káim Khání (Musalmán Rájpúts)	60
Vishnu or Sanjogí	10
Lohár (blacksmith)	1
Gújar	20
Khátí or sutar (carpenter)	15
Pinárá (cotton cleaner)	16
Nílgar (indigo dyer)	10
Chhípá (cloth printer)	10
Darzí (tailor)	6
Súnár (goldsmith)	20
Manihár (lac-workers)	3
Dhobí (washermen)	3
Náí (barbers and cooks)	20
Báláí or chamár (these are chiefly weavers of coarse cloth)	55
Khatík (tanners of sheep and goat skins)	4
Regar (tanners of hides)	50
Telí (oil men)	20
Dákot (professional beggars)	15
Náik	2
Báori (a low thieving caste; also chaukídárs)	5
Malí (gardeners)	7
Kumhár (potters)	50
Muhammadan fakír	120
Kalál (spirit-sellers)	3
Khatrí (a respectable trading caste)	10
Bhangí (sweepers)	0
Mochí (shoemakers)	15
Siklígar (tinker)	4
Ahír (a well-known great caste)	2
Rebárí (camel-men)	1
TOTAL ...	1,032

Most of the castes are engaged in agriculture; but this is a less i occupation than the nearness of water to the surface would lead one to It is found within a very few feet, but there is not above three feet of water. An inch too far and the stratum of pernicious water is tapped an well spoilt for all practical purposes. The three feet diminishes in the weather, and no well can be rapidly worked, because usable water does not into it quick enough. Moreover the sweet water is only comparatively so, its goodness would seem to be capricious, for the character of a well is foun vary. For years it will produce drinkable water, then, as though touched a malicious magician's wand, it will become brackish and useless, and ag recover its former character after a time. Large wells, worked by bullocks, a therefore not to be seen, and water is raised from little excavations by mea of "dhenklies" or weighted poles working on an axle. By this means sma patches of ground can be irrigated and little crops of barley or vegetable raised, indeed; wells which one year nourished and brought to maturity crops of barley, sometimes appear the next year to burn up the young plants.

The well-to-do traders are about a hundred in number, and there are a few of considerable wealth. The situation of Sújángarh on the trade route from Bhiwání to Pálí, Jodhpúr, Ajmír, &c., and between Bíkánír and Jaipúr, gives it advantages as a depôt. There is a small export of cloth and leather, which are manufactured in the town. The bazaar contains three hundred shops of various kinds, and there are almost four hundred masonry houses in the town, which is supplied with red sandstone from quarries about two kos off, across the Márwár border, near Ládnú. Soft lime-stone is abundant near the town.

A British post office is established at Sújángarh.

The "chhatris" are the only buildings at all ornamental: of these there are six—the cenotaphs of mahájans. The gardens are miserable affairs, consisting of an enclosure with a few ill-grown *bair* trees and a *shisham* or two. The latter, however, here and there, have attained respectable dimensions. The town contains two mosques, four dharmsálás, and twenty-seven temples as follows:—

Vishnu	8
Deví	2
Mahadeo and Gangají	1
Hánúman	6
Rámdeojí	2
Sanichají	2
Bhairoojí	2
Jain temples	4
TOTAL	27

A substantial bungalow, built in 1868 for the political officer located at újángarh in that year, stands on a sand mound west of the town.

Sújángarh fort belongs to the Darbár, and is occupied by the Hákím or incipal officer of the pargana and his office. It is not on an eminence and no scarped moat, though it has something of a "dhúlkot" round it. It tains two guns (4-pounders). It is about two hundred feet square and alls are five or six feet thick, the facing at least being of good masonry. said to have been originally built by the Thákur of Sindwa at the cost e price of a horse, which, judiciously exchanged in prosperous times for thousand maunds of bájrá, enabled him during a subsequent famine to y the hungry and build the fort. It was altered and improved ají Súrat Singh.

There are two Darbár forts here, both built by Mahárájá Súrat Singh. Neither have moats nor are of much strength. The smallest and least substantial is on elevated ground; the other is somewhat larger than the Sújángarh fort, which in height and thickness of walls it resembles. There are guns in the forts, which are at present held by Jet Singh of Dundlod, grantee of Ratángarh.

Ratángarh.

Ratángarh, which I notice here as being in Bídáwátí though not in Sújángarh. The town was founded on the site of a village named Kolásar by Mahárájá Súrat Singh at the end of the last century. It was improved by Mahárájá Ratán Singh, who gave it his name. The number of houses is 1,200; and the character of the population may be assumed to correspond with that of Sújángarh, than which, however, it is somewhat wealthier.

There are two or three very rich men in the town, and about twenty more than well-to-do, besides many prosperous traders. The Aggarwálás are the most numerous class. The Oswáls, which come next, have about a hundred houses. At present the town is not so thriving as it was, in consequence of the bankruptcies which have of late years occurred in the great commercial cities of India, and which affected the most remote towns. The bazaar is straight and broad. In and near the town there are about ten masonry tanks and twenty wells, some very handsome and adorned with "chhatris."

Water is more than a hundred feet below the surface, but it is very good, and from thirteen of the wells vegetable gardens are irrigated.

There is one Jain temple in the town and fifteen Vishnu and Shiv, of which the former predominate. The stone used is granite from Raghúnathgarh in Síkar of Shekháwátí, which adjoins. The British post office established here receives and despatches about two hundred letters a day. The town and its land are at present held in grant by Jet Singh, Thákur of Dúndlod in Shekháwátí, who is a relative of the late Mahárájá Sardár Singh of Bíkánír.

Bídásar.

A number of wealthy Seths live here, chiefly Oswáls, of whom there are a hundred and fifty houses. Of Aggarwálás there are about twenty houses. Perhaps thirty of these are rich men. Bídásar is not a place of manufacture or much trade. The bazaar contains about a hundred shops, and there are seven or eight temples and almost as many "chhatris." Water is obtained at about a hundred feet; it is fairly good. Inferior sand and lime-stone is obtained in the neighborhood. There is a British post office at Bídásar.

Chápar.

A village of about two hundred houses and a few shops: eight or ten of the houses are of masonry. The place was founded in Mahárájá Ratán Singh's time, the land required being taken from the Thákur of Chárwás in order to establish a Darbár breeding stud, which however was not done. But, a body of horse are maintained here. Good lime-stone, fit for building material as well as mortar, is found near Chápar.

Salasar.

A village ten kos east of Sújángarh on the Jaipúr border is remarkable for a shrine of Hánúmán, which has considerable repute and attracts pilgrims to its melás on the full moons of Kártik and Baisákh from distant places. Its trees and arcades are spoken of with admiration by the people of the country.

Sárdár Shahr district.

The Sardár Shahr district west of Reníis said to contain 93 villages, 2,953 houses, and 2,474 ploughs. The Sáran Játs are the principal inhabitants of this region, which is called "Bharútia" from the quantity of the "bharút" grass which grows there.

The villages are very small; large cattle are not numerous, but sheep and goats are bred largely.

In the above computation the two "chíras" of Rájábad and Khejran are comprised, as well as Sardár Shahr proper.

Sárdár Shahr.

The headquarters of the pargana. It was named after the late Mahárájá Sardár Singh, who before his accession built a fort here, and called the town which grew up near it Sárdár Shahr. There are said to be men of wealth in the town. It has a few tanks, which are filled in the rainy season, and the water lasts a while.

Bíkanír district.

Bíkánír district or tehsíl comprises what is called the Pánchun pargana, together with villages from other "chíras."

Bíkanír city.

The city of Bíkánír was founded by Bíká in Sambat 1545 (A. D. 1488). [See p. 7 for details.]

General description.

Since its foundation it has more than once been plundered by Jodhpúr forces, but I believe by no other. The following description is a somewhat modified extract from "*Thornton's Gazetteer*:"—

"The city is situated in a singularly desolate and slightly elevated spot, "the soil being hard, stony, and totally unfit for cultivation. Viewed from "some points it presents the appearance of a great and magnificent city, having "a fine wall surmounted by many round towers and crowned with the usual "Indian battlements. So imposing is its appearance that, when approached "in A. D. 1808 by Elphinstone's mission, there were disputes among his "followers whether it or Dehli was the more extensive. Some high houses "and temples rising above the ramparts and the striking outline of the lofty "part add to the impressive appearance of the place.

"The wall is three and a half miles in circuit, built wholly of stone with "fine gates and three sally ports. It is six feet thick and from fifteen to "thirty feet high, including a parapet six feet high and two feet thick, the "breadth of the terreplein varying from two to four feet. The names of the "gates are—

"Kot.
"Jáchúsar.
"Nathúsar.
"Síwal.
"Goga.
"Hammalon-kí-bárí (the Porter's Gate).
"Uston-kí-bárí (the Builder's Gate).
"Kassáion-kí-bárí (the Butcher's Gate).

"There is a ditch on three sides only, the ground on the southern face of "the city being intersected by deep ravines, which have broken up the whole "plain in that quarter. As the soil is 'kankar' or calcareous conglomerate "intermingled with siliceous pebbles, the sides of the ditch, though not lined "with masonry, are nearly perpendicular; the depth is about fifteen feet, the "breadth twenty feet, the interval between the wall and the ditch from twenty "to thirty yards; but in some places the excavation has been quite filled up "and obliterated."

The interior exhibits an appearance rather flourishing, there being many good houses, faced with red sand-stone, richly carved. Dr. Moore, Superintending Surgeon, observes that the carved buildings are *more numerous* in Bíkánír than in any of the Rájpút capitals. The tracery is called "khods" or "manbat." No houses are worth more than *Rs. 20,000*, and the

best are situated in narrow dirty lanes where they can scarcely be seen. The poorer kind of houses are besmeared with a sort of reddish clay, abundant in the ravines near the city, which gives the place an appearance of neatness and uniformity, the walls being all red and the doors and windows white. There are distinct wards or sub-divisions allotted exclusively to the respective trades and crafts."

Dr. Moore, already quoted, remarks as follows regarding the interior of the city:—

"To the north and north-east within the walls there are large open " spaces, not yet built over, or with only small houses here and there. " Penetrating further, the more densely-populated portion of the town is " reached, and this, from the extreme irregularity of the streets, lanes, and " spaces defies any clear description. Acquainted as I am with all the " capitals of Rájpútáná and with most of the large provincial cities, I can " safely state there is not one vieing with Bíkánír as regards the grotesque " irregularity of its thoroughfares. After perambulating the city by both " highways and bye-ways, the conclusion was formed that the better way of " attempting any description is commencing from the centre, or at least " from a Jain temple near enough the middle to deserve the title of central. " From this temple, or from very near the spot, five larger streets branch " off, which, following a tortuous course and often losing themselves in other " streets or open spaces, ultimately convey the bold experimentalist towards one " or other of the large gateways. The crooked alleys, open spaces, and " narrow lanes between these streets can only be described as a confused mass, " presenting the irregularity which one might imagine they would assume had " some Cyclops cast them from the skies, and then rolled them about at " random with the wand of disorder."

Population, &c.

The details of its population, houses, temples, and water-supply are, as represented by the Darbár, as follow :—

	Inside city.	Suburbs.			
Men	10,311	2,155	...	... ...	12,466
Women ...	11,582	2,049		... ...	13,631
Boys	4,421	1,053	...	... ...	5,474
Girls	3,449	748	...	... ...	4,197
			TOTAL	... ...	35,768
Houses, of which 1,015 are masonry, &c...	7,331	1,470	...	... ...	8,801
Shops	706	35	...	... ...	741
Temples (large) ...	13	...	...	... ...	13
Mosques ...	14	...	...	... ...	14
Wells { sweet, 5 / khara, 8 }	13	24 { 22 sweet / 2 brackish. }		4 sweet wells in fort	41
Tanks ...	4	6 { a small tank to west of city in Amarsar. }			11

The most numerous classes are the Baniyas chiefly Oswáls and Mahesrís, whose united numbers amount to ten thousand, and Bráhmans who exceed seven thousand, the great majority being Pokarna. The only other class which number over one thousand are the Sewaks or servants of the various temples. The rich families are about sixty in number. These have houses of business in from two to nine different centres of trade. Besides these, there are said to be in the city several hundred men of position enough to give bills of exchange (húndís).

The rich [illegible]

The important [illegible]—

[illegible]	[illegible]
Dagr.	[illegible]
Damání.	[illegible]
Pégal.	[illegible]
Mámí.	[illegible]
Bírí.	[illegible]
Lada.	[illegible]
Mehetr.	[illegible]
Salhaní.	[illegible]
Mundra.	
Kotárí.	
Páti.	

Water supply. The [illegible]—

Supply good water.
- [illegible]
- [illegible]
- [illegible]
- [illegible]
- [illegible] Lál [illegible].
- [illegible] bairo.

Inferior water.
- [illegible] bairo.
- Jasman Dás [illegible] (not masonry).
- [illegible] Mal [illegible].
- Sál[illegible].
- Mahta jirá.
- Nawo.
- Kesso [illegible].
- Binisa (very bad water).

Outside the city the Alak Ságar well, built by the [illegible] is [illegible] striking. It is the finest well in the state, and water is [illegible] drawn from four sides.

Tanks.

Inside the city the Jaisolai and Ghurmanda tanks have [illegible] water, the Goga and Farsolái [illegible] together with the mud at their bottoms, is [illegible] used for building purposes. The Jaisolai and Farsolái are masonry, the other two "kacha." Outside are—

Súr Ságar (the finest at Bikánír),
Sahanasulai (hundred-bucketed),
Harsuláí
Mundraka.
Bakht Ságar.
Modhí Ka.

Most of the above designations indicate the names of [illegible] of the builders both of the tanks and wells. The Súr Ságar alone usually [illegible] water for six or seven months; the rest are dry a few weeks after the rains; all are masonry. Dr. Moore's observations on the water and geology of the city of Bikánír are as follow:—

"Water at Bikánír is only obtainable three or four hundred feet from the "surface. I investigated the material brought up from a well where water "had first been obtained at the depth of 316 feet. This well was within "the city walls at the south-west extremity and in the commencement "of one of the ravines before described. The strata passed through was— "first, a mass of 'kankar;' then, a mass of red clay; thirdly, sandstone; and "lastly, white gritty sand or gravel, the latter consisting of white sto[illegible]

"from the size of a pea to that of an egg, composed of quartz, and although "not round, yet with surfaces and angles so smooth as to give rise to "the idea that they must at some time have been exposed to the action of "running water. Carter, the geologist, has, I believe, expressed the opinion, "that the whole of this semi-desert portion of Western India did at "some time form the bed of an ocean, extending from the present shores of "the sea to the line of the Arivalli Range, and the geological characteristics shown to exist by the deep wells of Bíkánír would seem to support "this opinion. On this point I may also observe that I found an unmistakable fossil-shell mark on a stone of the wall of the old fort built by Bíkájí, "and before alluded to. Although no companion marks were seen in other "stones examined, yet a more minute and scientific search than I could afford "would probably prove successful.

"As would naturally be supposed after a knowledge of its source, the "water of Bíkánír, if not plentiful, is most excellent in quality. It is certainly somewhat hard from excess of lime derived from the stratum of "'kankar,' but it is otherwise pure and good, and when drawn from the wells "often presents a temperature of 85° Fahrenheit. Neither does it contain "organic impurities, or at least only to a small extent, for, contrary to what "occurs in almost every other part of India with which I am acquainted, the "wells are carefully covered and guarded, perhaps not altogether with the "desire of protecting the wells from the entrance of impurities, but for the "existing necessity of preventing accidents to those drawing water, for "occasionally on the rope (raw hide—here used for strength) breaking, the "leathern bucket has rapidly descended, taking with it (owing to some accidental entanglement) the person tending the rope at the mouth. But the "stone coverings placed over all the wells effectually protects them from those "impurities so often tainting well water, and thus serves two useful purposes. "Another cause tending to the purity of the water is the absence of the "bhishtí's 'massak' at Bíkánír. The water is drawn by bullocks, and it is "then poured into large 'gharás' or jars, and taken away on camels, or "ponies or bullocks, for use. In the cold season it is sold in the city at one "pakka pice per 'ghará,' or fifty-six 'gharás' per rupee: in the hot weather it "is much more costly. But it escapes the contamination of the never-opened, "and therefere never thoroughly cleansed, bhishtís' 'massaks.' The adoption "of this Bíkánír custom elsewhere in barracks or in private houses might "perhaps be conducive to a better water-supply, and to a diminution of those "maladies supposed to be at least sometimes disseminated by the use of "impure water.

"The Bíkánír water is also further maintained pure by the absence of "the custom so prevalent in all other places of washing on the brink, or even "in the wells from which drinking water is procured. In Bíkánír if a person "is told he is dirty, he immediately replies that water is scarce; and it may "be doubted if the great majority of the inhabitants of Bíkánír ever wash "at all, although some, from religious motives, may perform the motions of "washing with sand. But this absence of washing, as compared with doing "so in the wells, is undoubtedly the least of two evils; so the scarcity of "water at Bíkánír leads, paradoxical as it may appear, to a better supply, for "no such fouling of the wells as hourly witnessed at other places would there "be tolerated."

The peculiar importance of tanks and wells to Bíkánír must be my excuse for entering into such minute details, which, I believe, will at a future period be useful for purposes of comparison.

The sanitary condition of the city is very bad. A native report says:—

Sanitary condition.

"People use earthen vessels as night-stools, and "empty them into the streets from the house-tops "in the morning regardless of the passers-by." The condition of the streets after a shower of rain may be conceived, and a certain desire on the part of the travelled Baniyas for some improvement of this state of things is one of the few apparent, effects of their knowledge of well-ordered cities, and since Captain Burton, Political Superintendent, was at Bíkánír, something has been done towards keeping the streets clean

Religious and educational institutions.

The institutions, religious and educational, have been already spoken of, p. 89, 98, and brief notice only is necessary. In 1870 there were twelve "patshálas" or schools for teaching writing and accounts, and lately a large Hindí and Urdú school has been established. There are seven Jain monasteries (upásarás), which posssess numerous Sanscrit works. Their names are—

1.—Upásard-bara.
2.—Acharajji Gachka.
3.—Chand do.
4.—Kesso do.
5.—Lonk do.
6.—Gidea Lonk do.
7.—Tappe do.

None of the monasteries are striking in appearance.

Temples.

Nor do any of the temples possess any very striking beauty. The Jain temple, with its lofty dome (sikri), is conspicuous from a distance, and has much elaborate carving. The "Madan Mohan" is handsomely built; the other large ones are heavy, unornamental buildings. The mosques need no notice.

Trade.

The wheat and rice, of which about 15,000 maunds are usually imported, come chiefly from Bháwalpur: the better pulses, about 2,000 maunds, sugar, 4,000 maunds, and metals, 200 maunds, from Bhíwání in Hissár.

The opium, worth one and a half lakh, comes from Kotah and Málwáh; piece-goods to the value of about a lakh from Dehli, Calcutta, and Bombay; kíráná (spices and fruits) about a lakh's worth from Kábul, *viá* Bháwalpur and the Desert. The exports are about Rs. 25,000 of purified sugar and sweetmeats, a number of blankets, some brass-work, and miscellaneous articles.

Sugar.

I again quote Dr. Moore, who says: "Bíkánír is famed for the production "of a beautifully white variety of sugarcandy, "crystallized on a succession of strings introduced "into earthen pots. This we were always informed could only be produced "at Bíkánír in consequence of some peculiarity of the water, report going "so far as to assert that the sugar manufacturers were obliged to obtain their "water from one particular well; but investigation of the process proved "this to be totally incorrect. The best sugar is made with rain-water "collected and stored for that purpose, well-water producing an indifferent "variety. It is strange that a locality where rain is so scarce should thus be "the place where rain-water is used for this purpose. But probably the "first sugar made was manufactured rather as a curiosity, perhaps for the "Chief, and being approved of, the trade has gradually assumed its present "proportions, the talo about the water being fabricated with the desire of "keeping the trade at Bíkánír.

"Bíkánír is also famed for the manufacture of a fine kind of woollen "blanket, giving employment to a number of "persons. This last doubtless resulted from the "district, in consequence of the different varieties of minute sweet grasses "growing in the sand, producing very fine long-woolled sheep. The fine red "clay or marl found in the neighborhood has also led to the establishment "of a large number of potteries from which the distant villages are supplied. "There are also many stone-cutters and carvers among the population; and "the city containing the families of numerous Seths, not a few are employed "as domestic servants."

Blankets.

For further particulars regarding trades, see extract from Captain Burton's Report in Appendix, in which will be found a return showing the and trade custom duties of the city for 1872-73.

Round the city are twelve villages, called the "bárah bás," occupied by malís and low-caste people.

Suburbs.

The fort of Bíkánír, which contains the Maháráfá's palace, is situated about three hundred yards from the Kot gate of the city. The palace buildings towering above the battlements give the fort an imposing appearance, as already noted. It is 1,078 yards in circuit, has two entrances each of which has three or four successive gates with different names; and its rampart is strengthened by numerous bastions, about forty feet high, and a moat running all round in a direction parallel to the curtains without following the curve of the bastions. The ditch is thirty feet wide at the top but narrow at the bottom, and twenty or twenty-five feet deep.*

Fort and palace.

The fort was built in Sambat 1645 by Rájá Rái Singh (*vide* p. 29). It has been ineffectually besieged several times but has never been taken, I believe, though the old fort once was. The palace buildings have been raised bit by bit by successive rájás, nearly every one of whom has contributed something.

The elephants and horses are, as is usual in a Rájpút fort, just under the palace windows, and one passes partly through the stables in going to visit the Maháráfá.

The old fort, built by Bíká, is picturesquely situated on some high rocky ground, surrounded by ravines, outside the southern wall of the city. It is small, and is now more a shrine than a fort: within it are the cenotaphs of Bíká and his successors, Lúnkaranjí and Jet Singh, together with some of less note. The place is called "Bíkájí-ki-Tekrí." Inscriptions record the dates of the funerals and the number of "satís" at each. The original stones were for the most part renewed by Maháráfá Ratán Singh, but two of the old ones are remaining.

Old fort.

The cremation tank of Bíkánír since the time of Jet Singh, the grandson of Bíká, is situated three miles east of the city. On each side of the tank are ranged the cenotaphs of twelve chiefs from Kalián Singh to Ratán Singh. Several of them are fine buildings, and all are graceful pillared domes: the material is the red sandstone of Khárí and Makráná marble for the commemorative stones, on which are sculptured in bass-relief the mounted figure of the chief, and on foot, standing in order of precedence before him, the wives, and behind and below him the concubines who mounted his funeral pile. The date, names of the dead, and in

Deví Kúnd or Devi Ságar.

* The family of Máhì Dás the architect and Engineer who built the fort is still resident at Bíkánír. They preserve as an heir-loom their ancestors yard measure.

some cases a line of Sanskrit besides is inscribed. The "satís" up to the time of Gaj Singh average over twelve to each chief, and on Zoráwar Singh's pile the largest number of women, *viz.*, twenty-two, were burnt.

It is remarkable that his immediate successor, Gaj Singh, who died in A. D. 1789, had no "satí," and only two persons were subsequently burned alive. Both of these cremations are remarkable. The one as being the last distinguished "satí" in Bíkánír, and consequently the one whose shrine is the most honored. She was an Udepúr princess, named Díp Kanwar, the wife of Mahárájá Súrat Singh's second son Moti Singh, who died in Sambat 1882 (A. D. 1825) People still speak of the courage and devotion her bearing showed as she wended her way with uncovered face to the burning place; and a numerously attended fair in her honor annually takes place in the month of Bhádon (August) at Deví Kúnd. The other was that of a man, named Sangrám Singh, who became "sato" with the corpse of Rái Singh in A. D. 1789. When surprise at the fact of a man's taking the place of a wife is expressed, one is informed that sex has nothing to do with the matter—that it is a question of pure love; and an anecdote is told of a camel following its dead master to the burning place, lying down on the pile beside him, and becoming "satí" The female "satís" are far from all being the wives of those with whom they were burnt. Besides Ránís, there are mistresses of the first grade (khawas), those of an inferior one (pátrs), attendants of Ránís (Sahelís), and handmaids (kanízaks) of mistresses.

Not far from the tank there is a palace for the convenience of the chief and his ladies when they have occasion to attend ceremonies at Deví Kúnd. The whole zanáná sometimes goes in procession to worship at Deví Kúnd, where, too, the tonsure of the chief's sons takes place.

Gajner.

About twenty miles south-west of the city is a favorite place of residence of Bíkánír chiefs. It was founded by Mahárájá Gaj Singh. Something has been said of the tank or lakelet under "Lakes." The palace or the tank was greatly added to by the late Mahárájá Sardár Singh, who spent large sums of money on it. It has little beauty. Its garden is stocked with orange trees and pomegranates, and ornamental shrubs and fruits are produced. There are boats on the water; wild ducks are numerous in the cold-weather, and wild pigs lie on the banks. A small [illegible] con, [illegible]

Kolíth.

[illegible] for its tank and fair, and it is sacred as having been the residence of a teacher, called "Muní Kapal Munjí," and as possessing a temple built by another Muní by name Dhuní Náth. There are numerous ghâts shaded by "pípal" trees and piers round and in the tank, the water of which would be clear but for the ablutions of multitudes. The fair takes place in October, when there is most water in the lake.

APPENDICES.

APPENDIX I.

NOTES ON BIKANIR CUSTOMS AND TRADE COMPILED FROM CAPTAIN BURTON'S REPORT FOR 1872-73.

The "mandí" revenue consists of the following sources of income:—(1) customs and certain other taxes on trade; (2) "khola" or tax on the adoption of a son; (3) "chouth zamín" or tax on the sale of land in towns; (4) "gaimál" or proceeds of unclaimed property. [illegible]

The principal items under the head of "Customs" are the import, export, and transit duties. The principal commercial lines now followed are—

From Delhi *viá* Bhiwání in Hissár (th[illegible] in Bíkánír, whence two lines proceed, one to

Transit, trade, and imports. Ratangarh, [illegible] Pálí in Márw[illegible] route in Bíkánír. By it are conveyed from British territory sugar in various shapes, *English piece-goods, Benáres silks, brocades, cloths, Dehli turbans, gold and silver lace* groceries, grain (particularly rice from Dehli), glass-ware, metals, precious and other, gold and silver thread, shoes, preserves, pickles, and sherbets.

From Bháwalpúr *viá* Mojgarh and Púgal (whence a line branches off to Jaisalmír) come Kábul fruits, furs, horses, carpets, woollen cloths, drugs, grain, and groceries to the city of Bíkánír, whence some go on to Phalodí and other places in Márwár.

With Jaipúr there is a considerable import trade in Sángánír cloth, Sángánír paper, Singhána carts, cotton, iron cooking-utensils, precious metals, precious stones, fruits, vegetables, &c.

[illegible] (dye), [illegible] red powder for tikas), ivory, dates, cocoanuts, iron goods, Ujjain snuff, rose perfumes, [illegible] leaves, &c.

From Márwár, Jodhpúr turbans, Mertia "khás pankhás," and ivory pankhá [illegible] Makrána marble and marble articles, Nágor ivory-work and metal vessels.

Imported grain comes chiefly from Sírsá and Fázilka on the Satlej and from [illegible] comes much ghí.

Salt and cattle from Márwár; "Multání mitti" from Meth in [illegible]

Tra[illegible] or smal[illegible] bájrá a[illegible] Sirsá, w[illegible] wool, w[illegible]

Between Sámbhar, Phalodí, Dídwáná, &c., in Márwár and the city of Bíkánír, a peculiar class of fakírs, called the "Diwána fakírs," a Sikh sect from the Panjáb distinguished by their head-dress of peacock feathers, are the principal traders. They also trade by the Bhíwání and Márwár line, on which, however, Aggarwálás are said to do most business. Mullária Bráhmans, so called from their village Mullar near Phalodí in Márwár, are mostly found on the Phalodí, Bháwalpúr, and Sirsá routes. Cháráns, too, are great traders. They and the Diwáná fakírs are allowed a remission of one-fourth the usual custom dues.

Traders.

Traders prefer the Bíkánír route between Bhíwání and Márwár to the Shekháwátí one, because in Shekháwátí custom-dues are exacted by many thákurs, whereas by Bíkánír the dues are settled once for all at Rájgarh or Sújángarh. A complete return of customs-dues and trade not being available, the following return of the city "mandí" or market for 1872-73 (Sambat 1929) is alone given.

The Shekháwátí route.

Return showing the Imports and Exports of the Bikánír City Mandí for the Sambat year 1929 *(A. D.* 1872-73*).*

No.	Names of articles.	Quantity. Camel-loads.	Quantity. Maunds.	Value.	Rates. Per	Rates. Rate.	Amount collected.	Grand Total.	Remarks.
				Rs. A. P.		Rs. A. P.	Rs. A. P.		
	Imports.								
1	Bájrí, moth, gawar, &c.	17,189	...	255,000 0 0	Camel.	1 3 0	20,411 15 0		
2	Wheat, barley, gram, &c. ...	5,345	...	106,000 0 0	"	3 4 0	12,020 4 0		
3	Múng (pulse), urad	1,355	..	20,325 0 0	"	1 7 0	1,947 13 0		
4	Rice (best sort), kamod	462	...	23,100 0 0	"	4 3 0	1,934 10 0		
5	Til (oil seeds)	2,191	...	47,640 0 0	"	2 4 0	2,679 4 0		
6	Kalí, chúná (lime)	75	...	1,500 0 0	"	0 15 0	70 5 0		
7	Piáz (onions)	187	...	1,870 0 0	"	0 9 0	93 8 0		
8	Sajjí (soda)	200	...	2,000 0 0	"	0 3 0	37 8 0		
9	Ghí (clarified butter)	...	16,608	332,160 0 0	Maund.	0 12 6	12,975 0 0		
10	Khand (sugar) ...	...	18,093	205,612 0 0	"	0 6 9	7,885 11 0		
11	Gúr (molasses)	...	11,278	45,112 0 0	"	0 3 6	2,467 1 0		
12	Shakar (coarse sugar)	...	2,062	10,310 0 0	"	0 4 0	515 8 0		
13	Opium	..	509-14	127,350 0 0	"	6 0 0	3,060 2 0		
14	Bháng (*Canabis sativus*)	...	186	1,188 0 0	"	0 5 0	58 2 0		
15	Tobacco used in smoking	...	653	6,530 0 0	"	0 10 0	408 2 0		
16	Ditto smelling	..	98	3,020 0 0	"	1 1 9	108 11 6		
17	Zardá	...	139	2,780 0 0	"	0 13 0	112 15 0		
18	Cloth (foreign) ...	...	2,364	118,200 0 0	"	1 12 0	4,137 0 0		
19	Country and coarse cloth	...	1,879	46,975 0 0	"	0 10 0	1,174 6 0		
20	Gold and silver thread, silk cloths, shawls, &c.	...	19,600	...	100 Rs.	5 0 0	980 0 0		
21	Cotton	...	...	7,500 0 0	"	3 2 0	234 6 0		
22	Salt	...	6,012	2,014 0 0	"	0 0 0	281 15 0		This is probably incorrect; the rate is unknown.
23	Mangoes	...	486	4,860 0 0	Maund.	0 8 0	243 0 0		
24	Pomegranates	..	165	800 0 0	"	0 4 0	41 4 0		From Sindh.
25	Lemons, sweet-potatoes, sugarcane, &c.	...	657	1,071 0 0	"	0 2 0	82 4 0		
26	Apples, grapes, &c.	20	...	304 0 0	Camel.	4 0 0	80 0 0		
27	Almonds, dry grapes, &c.	...	700	7,000 0 0	Maund.	1 2 0	787 8 0		
28	Copper	...	175	6,125 0 0	"	1 4 0	218 12 0		
29	Pewter	...	102	2,040 0 0	"	0 9 0	57 0 0		
30	Lead	...	25-8	335 0 0	"	0 7 0	11 2 6		
31	Pewter, bell metal, brass, &c. ...	...	...	1,500 0 0	100 Rs.	3 2 0	46 14 0		
32	Kasumb	...	654	13,080 0 0	Maund.	0 12 0	490 8 0		
33	Al	..	490	3,920 0 0	"	0 8 0	245 0 0		

Return showing the Imports and Exports of the Bíkánír City Mandí for the Sambat year 1929 *(A. D.* 1872-73,)—concld.

No.	Names of Articles.	Quantity. Camel loads.	Quantity. Maunds.	Value. Rs. A. P.	Rates. Per	Rates. Rate. Rs. A. P.	Amount collected. Rs. A. P.	Grand Total. Rs. A. P.	Remarks.
34	Indigo	...	37	11,010 0 0	Maund.	3 0 0	111 0 0	0 0 0	
35	Charas	...	30-20	3,050 0 0	"	2 8 0	76 4 0	0 0 0	
36	Iron	...	693	4,158 0 0	"	0 4 0	173 4 0	0 0 0	
37	Oil	...	1,003	10,030 0 0	"	0 8 0	501 8 0	0 0 0	
38	Red pepper, turmeric, coriander, amchúr,	...	3,177	22,239 0 0	"	0 6 0	1,191 6 0	0 0 0	
	singhara, naspal	...	152	1,520 0 0	"	0 13 6	128 4 0	0 0 0	
39	Majít (dyes)		100	2,000 0 0	"	2 0 0	200 0 0	0 0 0	
40	Keri pak, a kind of pickle, rose-water,	...	232	696 0 0	"	0 5 0	72 8 0	0 0 0	
	and sherbet	...	180	7,200 0 0	"	1 2 6	208 2 3	0 0 0	
41	Lahsan (garlic) ...	...	...	536 0 0	100 Rs.	5 0 0	26 12 8	0 0 0	
42		...	50 Rs. in weight.	900 0 0	"	5 0 0	45 0 0	0 0 0	
43	Atr (of roses and other flowers) ...		361	962 0 0	Maund.	0 5 0	112 13 0	0 0 0	
44	Gold	...	123	30,750 0 0	"	3 0 0	369 0 0	0 0 0	
45	Alúbokharas (plums)	...	...	865 0 0	100 Rs.	5 0 0	43 4 0	0 0 0	
46	Ivory	...	93	744 0 0	Maund.	0 11 3	65 6 3	0 0 0	
47	Saffron	...	495	537 0 0	"	0 4 0	123 12 0	0 0 0	
48	Anardana (or seeds of pomegranates)...	..	100	800 0 0	"	0 6 6	40 10 0	0 0 0	
49	Moong ( )	...	67-20	657 0 0	"	0 4 0	16 14 0	0 0 0	
50	Hemp string	...	200	1,200 0 0	"	0 8 3	103 2 0	0 0 0	
51	Soap	...	145	870 0 0	"	0 9 0	81 9 0	0 0 0	
52	Sakúr (dyes)	...	...	2,067 0 0	100 Rs.	9 4 0	191 3 0	0 0 0	
53	Phitkarí (alum)	...	...	2,525 0 0	"	4 4 0	107 5 0	0 0 0	
54	Cocoanuts	...	2,340	11,760 0 0		0 0 0	177 8 0	0 0 0	
55	Glassware, lac, &c.	...	2,809-20	14,475 0 0	Maund.	1 0 0	2,809 8 0	0 0 0	
56	Kos, bhaisa, khala (raw hides, buffalo hides, and leather	...							
57	Miscellaneous—other articles ...								
	Exports.								
1	Wool, blankets, &c.	...	9 0	27,000 0 0	Maund.	0 6 0	337 8 0	0 0 0	
2	Sugarcandy	...	200	2,300 0 0	"	0 6 0	75 0 0	0 0 0	
3	Opium	...	100	25,000 0 0	"	0 14 0	87 8 0	0 0 0	
4	Utensils, cloth, &c. ...	...	...	2,000 0 0	100 Rs.	3 2 0	62 8 0	0 0 0	
5	Ivory	...	10	2,500 0 0	Maund.	0 14 0	8 12 0	0 0 0	
6	Khal	100	...	1,000 0 0	Camel.	0 12 9	79 10 3	650 14 3	

APPENDIX II.

[illegible]IAR TAXES BASED ON CAPTAIN BURTON'S REPORTS.

[illegible] a tax levied on shops and on the sale of camels and certain goods [illegible]

[illegible]-saudá," or license tax on speculations in the prices of opium: it is [illegible]ator, and varies from Rs. 2 to Rs 6.

[illegible]gá-saudá," a license tax on speculation on the probability of rainfall. [illegible]ed "saudás" are farmed to contractors [illegible] [illegible]eculations [illegible] profits, and [illegible]nkrí ghí," [illegible] of these articles. They are also farmed to contractors.

[illegible] the shape of brokerage.

[illegible] and silver.

[illegible] sweetmeats for festivals.

[illegible]mongers, tailors, shoe-makers, &c. [illegible] of each trade or section assesses the [illegible] and collects the amount. No register showing the names or numbers of persons taxed is kept. The proceeds of the taxes levied on certain trades are permanently placed at the disposal of the Public Works Department, whose own officers impose and collect them.

"Khola" or tax on adoption of a son.

9th.—"Khola," or adoption fee, is paid by the person adopting a son, and is generally regulated according to his means, but supposed to be limited to Rs 1,000. This amount was much exceeded during the late Mahárájá's reign, especially within [illegible]

[illegible]

"Chauth zamín."

[illegible] of land and buildings belonging to the Darbár and the sale of land and buildings, the property of private individuals. In the first case, the whole of the proceeds are credited to the Darbár; in the second, only one-fourth is taken by the ráj. The golás (or slaves employed by the Mahárájá without regular appointment to offices) were accustomed to exercise great tyranny and oppression in these matters, indeed; property was disposed of, and private sales were interfered with, in a most arbitrary manner. Persons were compelled to purchase (as ráj property) land and houses they had occupied as their own for years, and legitimate purchases were set aside and others brought forward to suit the convenience of the ráj officials. When landed property is sold within the city, it is necessary for the parties concerned to have the sale confirmed by a paper bearing the state seal. When this paper was brought to the "mandi" or customs officer to receive the seal, the golás generally detained it till one or more persons were found to compete with the original purchaser, who on many occasions not only lost his bargain, but the money he had paid for the property, for the golás seldom thought it necessary to reimburse him from the amount they received from the new purchaser.

"Gaimál," or unclaimed property.

11th.—"Gaimál," or proceeds of unclaimed property.—The property in [illegible] territory of all [illegible] subjects living in the country or in foreign parts is claimed by the ráj (and called "gaimál") when such persons die without leaving a male heir. This, too, was a source of much oppression.

12*th*.—"Dhúan," house-tax for each family.

13*th*.—"Kurar jhunkera," tax for fodder for each family.

14*th*.—"Neota bách," tax on presents on occasions of marriage, at Rs. 7 and 7 takás (or 14 pice).

15*th*.—"Talibáb," cess levied from non-agriculturist classes, at Rs. 2 on each family and Rs. 4 per camel.

16*th*.—"Singhoti," tax on sheep and goats, at the rate of Re. 1 for every 14 heads.

17*th*.—"Chaudrbáb," at Rs. 11 from each village chaudhrí.

18*th*.—"Kot and Kháí bách," tax occasionally levied for the repairs of the Bíkánír fort.

19*th*.—"Peshkash," succession fee on pattás, which is generally equal to the yearly "rakm" payable by the pattás, but sometimes very much more. Thus, a lakh of rupees with one lakh of takás (or 2,00,000 pice) is entered in the office records as the amount of "peshkash" leviable from Mahajan estate, but only half seems to have been sometimes levied.

20*th*.—"Nazráná," levied on occasion of change of pattás, and often arbitrarily when the chief wants money.

21*st*.—"Ráj tilak," a present made to the chief on occasion of accession to the "gadí." It consists of horses, elephants, gold-mohurs, &c.

22*nd*.—"Salselarí," tax levied from Dheds (a very low caste), at 2 or 2½ per cent. per family.

Several other taxes or cesses of a peculiar nature might be mentioned.

APPENDIX III.

TREATIES.

Article I.

There shall be perpetual friendship, alliance, and unity of interests between the Hon'ble Company and Mahárájá Súrat Singh and his heirs and successors, and the friends and enemies of one party shall be the friends and enemies of both parties.

Article II.

The British Government engages to protect the principality and territory of Bíkánír.

Article III.

Mahárájá Súrat Singh and his heirs and successors will act in subordinate co-operation with the British Government and acknowledge its supremacy, and will not have any connection with any other chiefs or states.

Article IV.

The Mahárájá and his heirs and successors will not enter into negotiation with any chief or state without the knowledge and sanction of the British Government, but the usual amicable correspondence with friends and relations shall continue.

Article V.

The Mahárájá and his heirs and successors will not commit aggressions on any one; if by accident any dispute arise with any one, the settlement of it shall be submitted to the arbitration and award of the British Government.

Article VI.

[illegible] courses of [illegible] molest- [illegible] gages to [illegible] mes up [illegible] princi- [illegible] afforded on his application by the British Government, in which case the Mahárájá will pay all the expenses of force employed; or in the event of his not finding means to pay those expenses, he will in lieu cede parts of his territory to the British Government, which after the payment of those expenses shall be restored.

Article VII.

[illegible] will reduce to subjection [illegible] lted and thrown off his [illegible] the force employed, or in [illegible] territory to the British Government, which shall be restored after the payment of those expenses.

Article VIII.

The Mahárájá of Bíkánír will furnish troops, at the requisition of the British Government, according to his means.

ARTICLE IX.

The Mahárájá and his heirs and successors shall be absolute rulers of their country and the British jurisdiction shall not be introduced into that principality.

ARTICLE X.

It is the wish and intention of the British Government that the roads of Bíkánír and Bhatner be rendered passable and safe for the transit of trade to and from the countries of Kábul and Khorásán, &c. The Mahárájá engages effectually to accomplish that object within his own dominions, so that merchants shall pass with protection and safety and meet with no impediment; and with respect to custom duties, the established rates shall not be exceeded.

ARTICLE XI.

This treaty of eleven articles having been concluded and signed and sealed by Mr. Charles Theophilus Metcalfe and Oujha Kashee Nath, the ratifications by His Excellency the Most Noble the Governor General and Ráj Rajheesur Mahárájá Sroomun Sree Súrat Sing, Bahadoor, shall be exchanged within twenty days from the present date.

Done at Dehli, this 9th day of March A. D. 1818.

(Signed) C. T. METCALFE. [L. S.]

(„) OUJHA KASHEE NATH. [L. S.]

[Small seal of the Governor General.] („) HASTINGS.

This treaty was ratified by His Excellency the Governor General in Camp near Patrassa Ghât on the Gogra on the 21st of March 1818.

(Signed) J. ADAM,
Secretary to the Governor General.

EXTRADITION TREATY.

ARTICLE I.

That any person, whether a British or Foreign subject, committing a heinous offence in British territory, and seeking shelter within the limits of the Bíkánír state, shall be apprehended and delivered up by the latter Government to the former on requisition in the usual manner.

ARTICLE II.

That any person, being a subject of Bíkánír, committing a heinous offence within the limits of the Bíkánír state, and seeking asylum in British territory, will be apprehended and delivered up by the latter Government to the former on requisition in the usual manner.

[illegible] III.

That [illegible] ject, committing a heinous offence within the limits of [illegible] in British territory, will be apprehended, and the [illegible] Gover[illegible]nt may direct. As a general rule, such [illegible] tical [illegible] in whom the political supervision of [illegible]

Article IV.

That in no case shall either Government be bound to surrender any person accused of a heinous offence except on requisition duly made by or by the authority of, the Government [illegible] charged to have been committed, and also upon [illegible] the laws of the country in which the person accused shall be found, would justify his apprehension and sustain the charge if the offence had been there committed.

Article V.

That the following offences be deemed as coming within the category of heinous offences:—

1st.—Murder.
2nd.—Attempt to murder.
3rd.—Culpable homicide under aggravating circumstances.
4th.—Thuggee.
5th.—Poisoning.
6th.—Rape.
7th.—Causing grievous hurt
8th.—Child-stealing
9th.—Selling females
10th.—Dacoity.
11th.—Robbery.
12th.—Burglary.
13th.—Cattle-theft.
14th.—Arson.
15th.—Forgery.
[illegible] base coin.

[illegible] property

Article VI.

The expense of any apprehension, detention, or surrender, made in virtue of the foregoing stipulations, shall be borne and defrayed by the Government making the requisition

Article VII.

The above treaty shall continue in force until either of the high contracting parties shall give notice to the other of its wish to terminate it.

Article VIII.

Nothing herein contained shall be deemed to affect any treaty now existing between the high contracting parties, except so far as any treaty may be repugnant thereto.

Done at Bíkánír this third day of February in the year one thousand eight hundred and sixty-nine.

[illegible]
[illegible]

Signature and seal of the Maháráját of Bíkánír.

Seal.

[illegible]
[illegible]

Seal [illegible]

This treaty was ratified by His Excellency the Viceroy and Governor-General [illegible] at Simla on the 15th of June 1869.

[illegible]

Seal [illegible]

APPENDIX IV.

Mr. Blochmann's translation of the Aín Akbarí and the fifth volume of Elliot's *Musalmán Historians came to me too late to be used much in the body of the Gazetteer.* The following is an extract from Mr. Blochmann's work :—

" [illegible]
" Máldeo [illegible]
" fifteent [illegible]
" empero [illegible]
" in the fortieth year a commander [illegible]

[illegible]

" [illegible] were ordered to punish [illegible]

[illegible] and [illegible]; but as [illegible] of Bírah garrisoned [illegible] se districts to obedience. [illegible] istrust again assumed a [illegible] *During the siege Rái* [illegible] pon the caravan, killed [illegible] ich Sultán surrendered.

[illegible] bar's brother, threatened [illegible] sent in advance. They [illegible] in the end of the same " year, returned to Agrah, Rái Singh and several others were sent as *tuyúldárs* to the " [illegible] In the [illegible] eighth year he served in Bengal.

[illegible] án led successfully an expedition [illegible] ajab, 994) Rái Singh's daughter [illegible] went for some time to Bikánír, [illegible] under M. Abdurrahím.

[illegible] visit of condolence. The son of [illegible] n his way to Bandhú, to which he [illegible] nted [illegible] ingh. Akbar interceded for their [illegible] Soon after, [illegible] his servants [illegible] i Singh con- [illegible] d Rái Singh [illegible] l sent him as [illegible]

Rái Singh, however, delayed [illegible] layed on the " road to Súrat. Akbar advised him to be obedient, but seeing that he would not go [illegible] " him to court, but without allowing him to attend the Darbárs. After some time [illegible] " pardoned.

* Bika must be meant.

APPENDIX IV.

Mr. Blochmann's translation of the Aín Akbarí and the fifth volume of Elliot's Musalmán Historians came to me too late to be used much in the body of the Gazetteer. The following is an extract from Mr. Blochmann's work:—

"[illegible] descendant from Rái [illegible] and paid in the [illegible] son, entered the [illegible] Kalian Mal was "in the fortieth year a commander of two thousand men.

"[illegible] crush the rebel- [illegible] event the rebels [illegible] invaded Akbar's [illegible] in-i-Kalám, and [illegible] his relief, and the [illegible] Singh. In the [illegible] with Muhammad "Husen Mirzá (p. 325, Tr.).

"In the nineteenth year Rái Singh and Sháh Qulí Mahram were ordered to punish "[illegible] they were unable to take Siwánah, Chandr Sen's [illegible] which Akbar had sent them at Rái Singh's [illegible] was called to court, and Shahbáz Khán took [illegible] same year, however, Rái Singh and [illegible]

[illegible]

"The young Raja had married a daughter of Rái Singh. [illegible] "young children, and prevented Rái Singh's daughter from [illegible] "Rái Singh stayed away from court for some reason, during which [illegible] "complained of him to Akbar. The emperor called the [illegible] "cealed him, and gave out he had run away. Akbar was [illegible] "for some time from the Darbárs; but after some time [illegible] "governor to Súrat, with the order to assist in the [illegible]

"Rái Singh, however, delayed in [illegible] "road to Súrat. Akbar advised him to [illegible] "him to court, but without allowing him to [illegible] "pardoned.

[illegible]

"In the forty-fifth year Rái Singh was ordered to accompany Abulfazl to Násik, but as "his son Dalpat had caused disturbances in Bíkánír (*vide* p. 359, Tr.). Rái Singh got "leave to go home. In the following year he went again to court. In the forty-eighth "year, he served under Prince Salím against the Rāná of Udepúr.

"At the death of the Emperor, Rái Singh was a commander of four-thousand. Jahángír, "on his accession, made him a commander of five-thousand. When the Emperor set out "for the Panjáb to pursue Khasrau, Rái Singh was put in charge of the travelling harem, "but on the road he left without order and went to Bíkánír. In the second year, when "Jahángír returned from Kábul, Rái Singh, at the advice of Sharíf Khán, presented him-"self before the Emperor with a *fautah* round his neck to show his willingness to suffer "punishment for his crimes, and was again pardoned. He died in 1021.

"*His sons.*—(1) Dalpat.—He was a commander of five-thousand. In the thirty-sixth "year he served in the Sindh war, but was looked upon as a coward. In the forty-fifth "year, when Akbar was in the Dakhan, Muzaffar Husain Mirza, in consequence of his "differences with Khwájagí Fathullah, had fled; and Dalpat, under the pretext of following "him up, had gone to Bíkánír and created disturbances. In the forty-sixth year his father "brought him to his senses. Dalpat asked to be pardoned, and was ordered again to come "to court.

"In the third year of Jahángír's reign (1017), he appears to have offended the Emperor, "but at the request of Khán Jahán Lodí was pardoned. After the death of his father "Dalpat came from the Dakhan to court, was appointed successor, and got the title of "'Rái,' although his younger brother (by another mother), Súr Singh, claimed the right "of succession, which Rái Singh had promised him from affection to his mother. Súr "Singh, however, disgusted Jahángír by the bold way in which he preferred his claim.

"Dalpat was then ordered to join M. Rustam-i-Safawí, the Governor of Sindh. In the "eighth year it was reported to Jahángír that Súr Singh had attacked and defeated his "brother, who in consequence had created disturbances in Hisár. Háshim, the Foujdár "of that Sirkár, caught him and sent him fettered to court, where he was executed as a warn-"ing to others.

"For Dalpat's son, Mahes Dás, and grandson, Ratan (*vide* PÁDÍSHÁHNÁMAH, pp. 635, "723, 684, 729).

"After the death of his brother, Súr Singh, he rose to favor. In histories he is gene-"rally called Ráo Súr Singh, a title which he received from Sháhjahán. He died in 1040. "He had two sons, Karan and Sater Sál, the former of whom inherited the title of Ráo "(*vide* Pádísháhnámah II, page 727)."

The Akbarnámah mentions that the Emperor Humáyún, when contending with Sher Shah, passed through Bíkánír in 949 H., A. D. 1542 (p. 211, Note, Vol. V, Mus. His.). When Akbar's famous minister, Bairám Khán, was after his fall prevented by Maldeo of Jodhpúr from marching on Gujarát, he proceeded from Nágor to Bíkánír, where the zamíndár of that country, Rái Kalian Mal, and his son, Rái Singh, received him with great kindness, and kept him some days at Bíkánír, treating him most hospitably (Tabakát, p. 265, Vol. V, MUS. HIS.).

The Tabakát mentions that in 978 H. (A. D. 1570) Akbar went to Nágor, where he received both Chandr Sen of Márwár and Kalian Mal of Bíkánír. The latter, who was accompanied by his son Rái Singh, came to present his tribute. As Kalian Mal was too fat to sit on horseback, he was allowed to go home, but Rái Singh was kept in attendance on His Majesty (p. 335, Vol. V, MUS. HIS.).

In the second Gujarát war Rái Singh and Bhagwán Dás of Amer were sent with the advance detachment (p. 361, Vol. V, MUS. HIS.).

During an engagement it being feared that the prisoners would escape, Rái Singh or his people put to death Muhammad Husain Mirza (mentioned above) who was in his custody (p. 368, Vol. V, MUS. HIS.).

Dalpat is mentioned in the Tabakát as one of the leaders of a detachment which marched eighty kos in two days (p. 463, Vol. V, MUS. HIS.).

"Abulfazl says in the Akbarnámah (events of the twenty-first year) that the old name "of Abugarh was *Arbuda* Achal—Arbuda being the name of a spirit who, disguised as a "female, shows wanderers the way, and *Achal* meaning mountain" (Blochmann's TRANSLA-TION OF AÍN-AKBARÍ, p. 358, Note). This accounts for the use of the word Achalgarh in connection with Rái Singh's Sirohí campaign at page 27 of the KIYÁNT.

On the whole, these authentic histories seem to indicate the general correctness of the main statements in the KIYÁNT, though the omissions therein are serious. Thus, no mention is made of the fact of Humáyún having been at Bíkánír, nor of the great Bairám Khán's

entertainment there, nor of the Sindh war in which Rái Singh figured; but if Dalpat Singh was disgraced in that war, the non-mention of the expedition by the Khyát would be accounted for. That Rái Singh was made a Rájá by Akbar seems doubtful, for not only is he styled Rái Rái Singh, but his son and grandson were, it appears, respectively named "Rái" and "Ráo."

However, in the Mansabdár list of the Tabakát, though not in the Aín-i-Akbarí, Rái Singh is styled Rájá Rái Singh of Bíkánír and Nágor, and on that list, the peerage of the empire, he ranked far above several Rájás (p 530, Blochmann's Translation).

No Hindús except the three—Amer Kachwáhas, Bihárí Mal, Bhagwán Dás, and Mán Singh—father, son, and grandson, were above him, and while his mansab varied from four-thousand to five-thousand, the Hindú next below him was a Mansabdár of but three-thousand.

As Professors Blochmann and Dawson progress with their labors, it will be easy further to check the Bíkánír poems.

APPENDIX V.

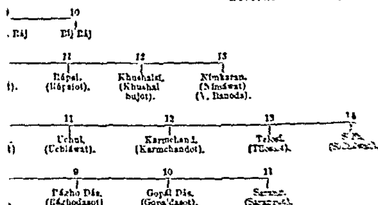
LOGICAL TREE OF THE BIKANIR STATE.

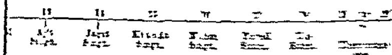
N. B.—The Names of the Chiefs are in Capitals.

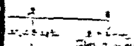
(Sd.) C. W. BURTON,

Officiating Assistant Agent,

Governor General, at Sleciaxyark.







INDEX.

A.

	Page.
Abhai Singh of Jodhpur	42, 44, 45, 46, 49, 50
Abír Chand Vakíl	71
Abú Mount	23
Achalgarh	23
Aduní	35, 36, 66
Ahmadabád in Gujarát	22
Ahmad Cháyal	21
Aín Akbarí	151
Aishjí Gúru	69
Ajít Mohil	6
Ajít pura	124
Ajít Singh of Jodhpur	41, 42
Ajmír	12, 33, 49, &c.
Akbar	17, 22, 27, 100
Alakgirs	90
Alner, General	70
Alves, Colonel G. G. A.	73
Alwána	72, 121
Alwar	14, 74
Amar Chand Ráná	67, 68, 69, 70
Amar Singh of Jodhpur	32, 33, 70, 72
Ditto claimant of Gaddi	48, 49, 50
Ditto of Chúrú	78
Amarsí	5
Amherst, Lord	71
Amet	63
Amer	12, 33
Amír Khán Pindárí	69, 70, 123
Amír Singh of Shahpur	47
Anand Rám Khawás	42
Anjí of Bhojolái	74
Anúp garh	37, 60, 67, 121
Anúp pura	48
Anúp Singh Champawat	49
Anúp Singh, Raja	34, 35, 36, 38, &c.
Aojí Kású	70
Appa Sáhib	65
Ardak Mal	8, 19
Aristocracy	119
Army and Police	101
Arsíjí, Ráná of Udepur	63
Attak	22
Aurangabad	34
Aurangzeb	32, 33, 49

B.

	Page.
Bábar	
Bachráj Ráná	19, 16
Bágh Chand	6
Bágh Singh, son of Kándhal	30, 3[illegible]
Bágjí	7, 10
	21
Bigor	[illegible]
Bábal	[illegible]
Bahádran	[illegible]
Bahadur Singh Ráwat	[illegible]
Bahadur Singh of [illegible]	[illegible]
Ditto of [illegible]	[illegible]
Bairi Sál	[illegible]
Bairsi	[illegible]
Bakhtáwar Singh [illegible]	[illegible]
Bakht Singh	[illegible]
Balba Chárya[illegible]	[illegible]
[illegible]	[illegible]
[illegible] Dás	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
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[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible] Singh of [illegible]	44
Ditto [illegible]	[illegible]
Ditto of Jodhpur	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible] Singh	[illegible]
[illegible]	[illegible]
[illegible]	[illegible], &c.
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible] Dás	[illegible]
[illegible] Singh	[illegible]
[illegible]	[illegible], &c.
[illegible]	1, 7, [illegible]
[illegible], Parohit	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]—[illegible]	[illegible]
[illegible], [illegible]	[illegible]
Boundary Settlements	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible], Colonel G. G. A.	[illegible]
[illegible], Dr.	[illegible]
[illegible]	[illegible]
	[illegible]

PAGE.

Bullar 61, 67
Burhánpur 25, 28
Burta Ját 31
Burton, Captain 79

C.

Capital and interest 98
Castes 86
Cattle 94
Census and population . . . 85, 86, 87
Cháchabad, A 7, 8, 9, 10
Chamárs, A 88
Chandar Sen 25
Chandásar 2, 31
Chápar . . 6, 7, 11, 50, 69, 70, 125, 129, 130
Chárans 9, 11, 114, 120
Charitable Institutions 99
Chárwás 74, 126
Chauth Mal Kotárí 1
Cháyal Rájputs 2, 14
Chingoí 38
Chíras 102
Chitor 10
Chokha 5
Chorasan 55
Chotojí 28, 30
Choundehr 28
Churia 36
Chúrú . . . 24, 48, 60, 69, 91, 125
Clerk, George 71, 72
Coleridge, Dr. 107
Collections of land revenue . . . 103
Commissariat 105
Communications 96, 97
Courts 104
Criminal classes 105
Crops and tillage 93
Cunningham, General . 2, 75, 99, 113, 122
Customs 103, 126, 141

D.

Dadrewá 10, 70, 107
Dahulia 6
Dalel Singh 51, 52
Dalpat Singh 26, 28, 29, 30
Dárá 33
Darbár 109
Daríbá 126
Dasahra festival 110
Dáúd 60
Daulat pura 53
Daulat Singh Kándhlot 42, 49
Ditto Killadár 43
Debts 78
Dehlí . . 7, 9, 16, 17, 18, 21, 22, 26, 28, 29, 32, &c.
Deolí 77
Deora Rájput Chohán 23
Depalsar 69
Deshnúk . 2, 7, 12, 21, 22, 45, 47, 57, 63, 92
Deví temples 89
Deví Dás 10, 11
Deví Kund or Ságar 136
Dhírat Singh 47, 49, 60
Dhonkal Singh 67
Dídwáná 55
Dinglí 30
Díp Chand Biás 42
Diseases 106, 107
Díwans or Ministers, ... 115
Dosí 11
Dress 93
Drona 6, 127
Dronpur . . 6, 7, 8, 11, 12, 23, 67, 126
Dúdá Cháran 24
Dumblí 66
Dungarána 55
Dungar Singh of Síkar 73, 76
Ditto of Bíkánír 79
Dwelling places and buildings . . . 93

E.

Education 98
Elphinstone 68
Emigration 88
Establishments 103
Estates, No. of 103
Ditto Jagír and Muafí . . 115, 116, 117, 118, 119

F.

Fairs 107
Famine 59, 96
Faríd Khán 37
Fatah Kaur 57
Fatiábád 21, 48
Festivals 109, 110
Fíroz Cháyal 122
Fírozpur 77, 78
Fiscal Divisions 108
Floods 95
Forests and vegetable productions . . 83
Fort and Palace 135
Foster, Major 74, 75, 110

G.

Gajner 2, 69, 137
Gaj Singh . 31, 45, 47, 48, 49, 50, 51, 52, 54, 55, &c.
Ganero 6
Gangájí 12, 13, 14
Gangáro 47, 55
Gáribdesar 10, 18
Garbala 48
Gaya 73
Genealogical Tree 154
George, Thomas 66
Gharsí 10
Gharsísar 11

	Page.
Khushál Singh of Bukarkho	45, 49
Ditto of Chúrú	35
Kirat Singh	11
Kishen Dás Ojhá	61
Ditto Ráwat of Ráwatsar	17, 18, 19, 20
Kishengarh	62
Kishen Singh	28
Koláth	92, 107, 137
Kolkaran Kehrot	3
Koramdesar	2, 3, 89
Kucháwan	67
Kumbháná estate	73, 74
Kumbhkaran Bhátí	51
Kumpa	15, 16, 18, 19
Kurí	126

L.

Lachman Singh Ráo Rájá of Sikar	66
Lachí Rám	91
Lachmí	89
Ládnú	6, 7, 8
Lahar	12, 75
Lakansí	1
Lakes	82
Lákhania	32
Lakhmí Chand	30, 72
Lakhmí Dás Sonágrí	15, 37, 38, 39
Lakhmí Náth temple	89
Lálá Cháran	10, 12
Lallat	40, 41
Lálgir	91
Lál Singh of Bahádran	44, 47, 51, 58
Land revenue	102
Libraries	99
Lockett, Colonel	72
Lotsar	74, 126
Lumbhásar	9
Lunkaran	9, 10, 11, 12, 15, 20
Lunkaransar	18

M.

Mádhu Cháran	9, 10
Mádho Singh of Jaipur	56, 57, 61
Maglúná	67
Mahmúd of Ghazní	121
Maháján	9, 11, 23, 73, 110, 123, 124
Mahes Dás	10
Mála Johiya	44
Málde	14, 15, 16, 18, 19, 20
Malikí	4, 5
Malkisar	5
Malsísar	125
Mándan	1
Mándalo	1
Mandaur	2
Mangni Rám Mahta	66
Mangí	16
Mán Mahes	28, 30
Mán Mal	28
Manrúp Mahta	51
Manphúl Pandit	78, 79
Mán Singh of Jaipur	22, 29, 67, 68, [illegible]
Do. Dípálot	[illegible]
Mansukh Neta	[illegible]
Mansúr Alí Khán	[illegible]
Maonda	[illegible]
Marod	[illegible]
Maujgarh	63, 6[illegible]
Megh Ráj	10, 1[illegible]
Meghu	[illegible]
Menásar	67, 6[illegible]
Mertia	12, 16, 19, 20, 44, 55, 6[illegible]
Metcalfe, Charles	7[illegible]
Meteorological accountant	10[illegible]
Mineral productions	8[illegible]
Mines and quarries	97, 9[illegible]
Mint	10[illegible]
Mírgarh	[illegible]
Mohils	2, 6, [illegible]
Moore, Dr.	92, 105, 13[illegible]
Motí Singh	70, 13[illegible]
Mukund Rái	35, 36, 4[illegible]
Mukund Singh	77
Mul Chand Sah	60, 61
Mul Chand	72
Multan	2, 3
Musalmans	88, 89

N.

Nágor	3, 6, 12, 13, 31, 42, 52, 57, 69
Nagráj	10[illegible]
Nagníji	10[illegible]
Náhar Singh	69
Najásur Talao	42
Naiwál	12[illegible]
Nakodar	5
Nand Lál	72
Nápo	2, 7, 13
Naranji	[illegible]
Narbad	7
Naro	11
Narsingh Játu	5
Nasírábád	72, 77
Nasír Khán	27
Náthdwára	62
Náthji	[illegible]
Náth Mal	76
Náthu	1
Naurangde	[illegible]
Nawal Singh Shekhawat	58, 59, 60, 62, 63
Nero	3, 9
Nimba	71
Nohar	42, 43, 58, 60, 122, 123, 124

O.

Official classes	113, 114
Oliver, Mr.	12[illegible]

P.

Pachain	15, 16, 19 [illegible]
Padam Singh	34, 35, 37, 38, [illegible]
Pándú	[illegible]

PAGE.
Parganas 35, 121
Parthár Bela 1
Partap Mal Bed 65
Partápúi 11
Partáp Singh of Macherí . . . 62
Ditto of Bahádran . . . 69, 72, 73
Pastoral people 85
Pem Singh 50, 57
Phágchand 36
Philodí 28, 31, 67
Phulro 66, 75
Pipára 52
Pirthi Ráj 12, 22, 24
Ditto of Búkarkho 41
Pirthi Singh of Jaipur . . . 61, 62
Ditto of Chúrú 69
Plants 83
Pokhar 54, 75
Police 104
Political aims 109
Population 85, 86, 87
Por Singh 69
Post Office 105
Powlett, Captain 78
Prán Kaur 9
Púgal . . . 2, 3, 8, 32, 61, 72, 124
Pulo 4, 5
Púran Mal 16

R.

Ragho Dás 22
Raghú Náth Rati Mahta 41
Raghú Náth Singh Mahta . . . 50, 55, 59
Rai Mal Mahta 13
Rai Malji Rágá 10
Raimalwálí 10, 22
Rai Singh of Bikánír . . 22, 23, 24, 25, 27, 28
Ditto of Menásar . . . . 6[illegible]
Rai Singhpúra . . . . . 4[illegible]
Raiyan . . . . . [illegible]
Rai Sál Beniwál 4, 5
Rajábái . . . . . 1[illegible]
Rájábad . . . . . 12[illegible]
Rájá Mal Khatrí . . . . 4[illegible]
Rájásar . . . . . 1[illegible]
Rájgarh . . . . . 55, [illegible]
Rájsí . . . . . 5, 1[illegible]
Rájpur . . . . . [illegible]
Rájputs . . . . . [illegible]
Rájsisar . . . . . [illegible]
Ráj Singh . . . 19, 27, 64, [illegible]
Rakam . . . . . [illegible]
Rám Lál Díwán . . . . [illegible]
Rám Singh . . . . [illegible]
Rang Kaur . . . . . [illegible]
Ratan . . . . . [illegible]
Ratan Chand Bhandárí . . . [illegible]
Ratangarh . . . . . [illegible]
Ratansí . . . . . [illegible]
Ratan Singh . . . . . [illegible]
Ditto of Amer . . . . [illegible]
Ditto of Menásar . . . . [illegible]
Ditto of Bikánír . . . . [illegible]

Ráti Ghátí 3
Ráwatsar 17, 58
Religion and Religious Fairs . . . 107
Religious Institutions 185
Rent . . . 2, 11, 51, 57, 75, 125
Renipál 125
Rent Rates 94
Revenue and Expenditure . . 99, 100, 101
Rewarí 45
Rír Mal . . . . . [illegible]
Rivers . . . . . [illegible]
Ríwá . . . . . [illegible]
Riyá . . . . . [illegible]
Rúpo 1
Rúpsí 11

S.

Sadal Dada . . . . . [illegible]
Sada Sen of Púgal . . . . [illegible]
Sadáú . . . . . [illegible]
Sadúl Singh Bhátí . . . . [illegible]
Sáhiba . . . . . [illegible]
Sáhib Mal Mahta . . . . [illegible]
Sajan Rána . . . . . [illegible]
Sáin Dás . . . . . [illegible]
Salasar . . . . . [illegible]
Salim . . . . . [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

PAGE.
Sher Singh 52
Shrines, Local 90
Sídmukh 5, 16, 20, 6, 9, 70
Sihan 7
Sindh 6
Sírohí 11, 23, 24
Sirsá . . 12, 16, 17, 21, 22, 31, 62, &c.
Sirsalo 71
Suvání 5, 21
Slaves 114
Sowá 15
Sringjí 16, 20
Sringsar 16
Srí Singh 23
Stables and Studs 105
Sujángarh . 6, 7, 92, 126, 127, 128, 129
Sujan Singh 41, 43
Sújojí Rao 8, 9, 12
Sulkania 71
Sultán Chand 72
Súraj Mal Ját 34, 35, 58
Súrat Singh . . 65, 66, 67, 68, 69, 72, 122
Súrat garh 122
Súrat 23
Surjánsí 16
Surjánsar 16
Suriya bás 52
Sur Singh 28, 29, 30, 31
Surtán 23
Sutherland, Colonel 77

T.

Tára Singh 49, 52, 57
Taxes peculiar 145
Teja Bagor 27
Tejmal of Chúrú 31, 36
Tejsí 12
Tej Singh 11, 12
Temples 135
Tenures 94
Thákur Mal 74
Thákúrs 111, 112, 113
Thákursí 16, 20, 21, 29
Tekhra 63
Thethu 11

PAGE
Thoresby, Mr. 74
Tíbí 67, 123
Tiban Pál 12
Tíkam Dás Modhí 49
Tiloksí 16, 27
Timúr 121
Trade . . . .
Trade and manufacture . . .
Trade Routes . . . . .
Treaties . . . . .
Trees . . . . .
Trevelyan, Edward . . .
Turks . . . . .

U.

Udásar . . . . .
Ude Bhán . . . .
Ude Karan . . . .
Ude Rám . . . .
Ude Singh of Jaisalmír .
Ditto of Mewár .
Umrájá . . . .

V.

Vidyadhar . . . .
Villages, No. of . . . .

W.

Wages and day laborers . .
Water . . . . .
Weights and measures . .
Wild animals . . . .

Y.

Yaudheyas . . . . .

Z.

Zabita Khán 29
Zálim Singh . . . . .
Zorawar Singh of Bíkánír . 42,
45,
Ditto of Kiusar . 59,